1851-1901

GOLDEN JUBILEE SOUVENIR



ST. MARY'S
PARISH
ELGIN

ILLINOIS HISTORICAL SURVEY



MOST REV. JAMES EDWARD QUIGLEY.
Second Archbishop of Chicago.

1851 1901

THE

GOLDEN JUBILEE SOUVENIR

THE HISTORY

OF

ST. MARY'S PARISH

ELGIN, ILLINOIS

1903
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CHICAGO

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To the Catholic Youth of Elgin
This Memorial
of
Their Fathers in the Faith
is
Affectionately Dedicated

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PREFACE.

IN 1851 the corner stone of the first Catholic church in Elgin was laid. To commemorate that event, the Golden Jubilee Exercises of last October were held. Among the many committees appointed on the occasion of the jubilee, was one called the Historical Committee. It was composed of the following members: Rev. John J. McCann, Thos. P. Sheehan, M. C. Tobin, Daniel J. Gahan, Jr., and the Misses Ella McOsker, Maria Grady, Mary Donahue, Delia Ryan and Helen Duhy. Mr. Edward Keogh, Mr. Frank C. Fedou, Mrs. Harry Dorley and Miss Edna Walker were later additions to the committee.

Mr. Thos. P. Sheehan was made president and Miss Mary Donahue, secretary. Mr. Edward Keogh was appointed to write the introduction and some of the biographical sketches; Mr. Thos. P. Sheehan, the history of the parish in general; Mr. Daniel Gahan, the biographies of the clergy; Mr. Frank C. Fedou and Miss Edna Walker, the Golden Jubilee celebration; Mrs. Harry Dorley, the history of the choirs; and Miss Helen Duhy, the sketch of St. Mary's Academy. The other members of the committee, though doing none of the writing, assisted in collecting material.

The sketches of the parish societies were written by their respective secretaries. Rev. P. Gildea wrote "The Laying of the Corner Stone," and Mr. W. J. McCarthy wrote "With the Boys of '98."

Meetings of the Historical Committee were held every week or two for several months. Old parishioners were called upon for information. Newspaper files, city and county histories, and the early parish records were consulted. The result is the present volume.

A few of the men and women who attended mass offered by the first priests in the parish, are still living; and they were consulted in the preparation of this book. Some of the members of the Historical Committee were born here, and have lived here all their lives. The truthfulness of the narrative, therefore, cannot be called in question.

Only those who have been engaged in the same kind of work can fully appreciate the patient labor necessary in the preparation of this volume. Though the work was very tedious, the members of the committee feel amply repaid for their pains. They realize that it will serve as one of the original sources of information for the general historian; for it is on works like this, modest though they be, that the general historian must rely for his data. It is also their hope that it may serve as an humble monument to the pioneers of Catholicity in this section of Illinois, and help to confirm the present and future generations of Elgin Catholics in the faith of their forefathers.

INTRODUCTION.

From the quaint old town of Vincennes, in the State of Indiana, came to Elgin and to the Fox River country of Illinois, the first Catholic missionaries of whose work and labors we have absolute knowledge. Because of this fact the following circumstances connected with it are of interest to the reader and are therefore introduced in this prefatory statement.

Vincennes, itself, as late as the period of the coming to Elgin of these missionaries, was still to a great extent a frontier town, with a population largely composed of French Canadians, interspersed with European French. Its population had been so composed from long before the revolution, and we find in Law's History of Vincennes that "It was founded by Father Mermot in the year of 1700." In Parkman's Discovery of the Northwest, the author says that Vincennes was at first "An isolated French post, built in the depths of the gigantic forests of the Lower Wabash," and the same author thus continues: "Here the French lived and grew in an atmosphere of Indian social life until the fires of the revolution, kindled afar off, came to their doors."

And then when the fires of that mighty effort for human freedom did come to the doors of this romantic old place, one appeared on the scene in the person of Father Pierre Gibault, parish priest of Vincennes, whose name ought to surely stand among the proudest of the immortal patriots of the revolution. Father Gibault was a Jesuit and a personal friend of General George Rogers Clark, the American commander in the Northwest, who, commissioned by Patrick Henry, boldly attacked the British forces wherever found in the Northwest territory then held for the English sovereign by General Hamilton and other commanders, with hordes of Indian allies. Father Gibault, being a patriot as well as a priest, actively entered into the struggle, and commenced his labors by recruiting, at Kaskaskia, a company of his parishioners for service under General Clark. Law's History describes this

stout patriotic priest as "a courageous lover of liberty," but more than this, he, according to the same historian as well as according to Parkman, actually fed and supported the American patriotic army under Clark, during all its campaigns against the British troops and defenses in the Northwest territory. He, together with a compatriot named Vigo, a trader from St. Louis, personally indorsed the continental money with which General Clark was alone supplied for the sustenance of the American troops; and the historian quoted (Parkman) says: "At the end of the war and the overthrow of the British, Father Gibault and Vigo had more than $20,000 of the worthless scrip on their hands," at that time an enormous sum of money; and to this the historian sorrowfully adds, "it never was redeemed." Father Gibault in his efforts for American success by recruiting and feeding the American army and indorsing continental money, as Law puts it, "to aid the American army disposed of all his cattle, and even of the tithes of his parishioners." For this he was thanked by a vote of the Virginia Legislature, and Parkman says that next to General Clark, the United States is indebted to Father Gibault for the conquest from the British of the great territory forming now the magnificent States of the Middle West, and including Illinois.

Such was the patriot priest in old Vincennes in the time of the revolution; and as the years went by, long after the revolution, the old customs yet prevailed in the old town on the Lower Wabash. The spirit of adventure was yet strong, and the great land of the West was uninhabited by few besides the red children of the forest and prairie. Still, the years went by, until at last some French priests, always paragons of missionary intrepidity, living in Vincennes, wistfully looking over the great Western lands that lay beyond them, found in 1837-8, that the Northern Illinois country was receiving some settlers. The coming to the Fox River country of Father St. Palais (afterward bishop of Vincennes) and of Father Guiguen was the result or consequence of this survey of a yet wild land.

It is, and perhaps ever will be, doubtful as to whether or not missionary priests had, before the period referred to, visited the Fox or the Rock River regions. We know that they had been in their vicinities, and that the intrepid and saintly Marquette whose love for, and loyalty to, the great command, "Go teach all nations," knew neither pause nor fear, as his love for, and loyalty to, his fellow-men, whether civilized or savage, knew no bounds, was on the present site of Chicago on his

second trip to the land of the Illinois in November, 1674, and that Catholic missionaries among the Indians of Northern Illinois, long after Marquette's time, may be indistinctly traced, down to the period of their removal from Illinois. Apropos of this statement, the writer recollects that he was told in a conversation that he once held with Rev. N. C. Clark, first pastor of the Elgin Congregational Church, and a gentleman held justly in the highest esteem in Elgin during his life, that in his early career in the Fox River Valley, and while traveling through it as a missionary, he, on one occasion, near the present site of Naperville, came on a large gathering of Pottawattamies in the timber, who were before a sort of rude altar performing a ceremony, the nature of which the reverend gentleman did not understand. Inquiring of an Indian the meaning of it, the Indian gave him to understand that they were praying for their dead friends and relatives, and "it seemed to me," said the reverend gentleman, "as if the Indians held to the purgatorial doctrine." It would seem from this, as well as from many other circumstances, that either the pioneer missionaries who visited Northern Illinois at a very early day, or later missionaries preaching the gospel, had left among the red men lasting impressions of the Catholic faith.

But historically true it is, at all events, that with the abolition of French ascendancy in the Northwest, Catholic missionary effort therein largely declined, if it did not actually cease. That eloquent and truthful chronicler of Catholic events, William J. Onahan of Chicago, well summarizes the languishing condition of Catholic mission work among the Indians of the prairies, after the fall of the French influence in the Illinois country, and up to the time of the Black Hawk War, thus: "With the close of the French dominion in the Northwest, effected by the treaty of Utrecht, the presence and labors of the 'black gown' gradually disappeared from the scene, though one or more of the zealous missionaries would from time to time appear on the forbidden territory, to recall and renew among the Indian tribes the teachings of the pioneer fathers." Although, of course, after the revolution there was no forbidden territory in the United States to Catholic missionary work, there had been such before that event, and as a consequence, after the triumph of the "brave Continentals in their ragged regimentals," the work that had been forbidden by force, by habit became supine. It so continued until the early thirties when by emigration the new or white race took personal possession of the Northwest.

Then the struggle of the red warrior, his last stand for the graves of his sires began; but the heroism of Black Hawk availed but little against the power of his white enemies. Crushed and driven westward again, the Father of Waters now parted the red man from his old domain, and Northern Illinois began to receive white settlers. The diocese of Vincennes, in which this part of the State of Illinois was located, the old parent of the Elgin church, in 1842 included the great States of Indiana, Michigan and Illinois, with a total Catholic population of 25,000 persons. The Catholic records of Chicago show that "up to the year 1835, the religious wants of the Catholic settlers of Chicago were supplied by the occasional visits and ministrations of a priest from Detroit or Vincennes." There is no doubt, however, that the priests St. Palais and Guiguen that visited Elgin at, or a short time after, the year indicated were from the latter place; and what a picture of brave devotion to Christian duty is disclosed to us, as we now look back on the journeyings of these solitary priests from the banks of the Lower Wabash to the banks of the Illinois Fox. In their zeal they dared all obstacles, and in their lonely quest after the Savior's work we behold again the men with script and staff walking through the wilderness. Their way lay through miles of solitude, and was beset with dangers through fever-breeding swamps and woods, tangled and almost impassable, across prairies scorched by a blazing sun, or locked in the iron grasp of wintry desolation. And, after all, there were but few Catholics in Elgin in those days of that trying time, when through such scenes came to it Father St. Palais or Father Guiguen. Yet they came, and raised the cross among the new inhabitants.

At the period mentioned, European emigration to the United States was not yet large, and the Catholic inhabitants of Elgin and of the country surrounding it were few and scattering. Many of these people had just pre-empted land, or bought it at the land sale in Chicago. Life's struggle was hard and it was before them, but to them the coming of the Vincennes priests was a sort of ray of sunshine. It gladdened their lives and made bright the darkness through which they toiled.

And thus it went on for a time, but the day of the missionary priest was passing. The brothers James T. and Hezekiah Gifford had settled in Elgin in 1834-5, and their liberal inducements were as early as 1838-9 bringing newcomers to their little settlement. To James T. Gifford the first inhabitants of Elgin owe a great debt of

gratitude. His land was freely disposed of to all comers. He was a benevolent man, and a man who respected all alike, and to him are the Catholics of Elgin indebted for many favors, among them for the site of their old church, his gracious and voluntary donation.

In 1844, the Rt. Rev. William Quarter was appointed Bishop of Chicago, its first bishop, and we may add first bishop of Illinois. At that time the majority of the Elgin settlers were American emigrants from the Eastern States, with quite an infusion of emigrants from Kentucky, Tennessee and Indiana, all of them called "Hoosiers." They principally settled in what is still called "Hoosier Grove," in the town of Hanover, Cook county, and among these, quite a number of the emigrant farmers attending the Catholic services held in Elgin also settled. However, soon after their settlement in the location indicated, the Catholic settlers moved to the toiwn of Rutland, west of Fox River where many of their children still live. For years the settlement at Rutland was attached to St. Mary's parish at Elgin, and the period of its severance from the same is told in the subsequent pages, as are all the territorial mutations that have occurred in St. Mary's parish since its establishment.

Bishop Quarter took possession of his new see on May 7, 1844, and while the bishop's see included the whole State of Illinois, St. Mary's parish was also an ecclesiastical territory of magnificent distances. Down to 1852, or thereabouts, the pastor in charge at St. Mary's had to answer sick and other calls from all over Kane county, north of Batavia. From all of DeKalb county, from the northern portion of Du Page county, and from the southern part of McHenry county. As the country was rapidly settling at this period, owing to the great European emigration that set into America during the years 1848-9, demands for the services of the Elgin priest from the vast parish that he ministered to were constant and occurring both night and day. A lumber wagon with a board for a seat was the mode of conveyance adopted by him generally, and the roads that he traveled may be described as simply execrable. But when the call for him came, it was answered night or day, rain or shine.

Among the very early Catholic settlers in Elgin or its vicinity—and in this purely introductory writing, allusion will only be made to the coming to Elgin and its neighborhood of the very early settlers, all biographical notices of them being extraneous to the subject matter of an introduction—were the Tyler family, after whom Tyler Creek is

named, consisting of George, Israel and Calvin Tyler and their aged parents. Another son was Catholic bishop of Hartford, Connecticut. The family were converts, and were the first purely American Catholics in Elgin or its surroundings.

Up to the years 1850–2 the Elgin congregation used to assemble every fourth Sunday in each month to attend mass under any shelter obtainable. The reader will find the places selected and used for the purpose indicated, mentioned in the following pages. Indeed, up to the period named, it was an easy matter to hold the congregation, for it was but small and easily accommodated. The village of Elgin itself was at this time merely a sort of way station on the State road from Chicago to Galena, traveled by the Frink and Walker line of stage coaches. In truth, it was but a pretty little settlement in a new country. Years had elapsed, it is true, since the coming to the Fox River of the devoted missionary priests from the Wabash, and from their advent to the period that we are now writing of, religious services had at what may be called irregular intervals been held in Elgin, but the attendance was necessarily small. Our great neighbor Chicago itself was as late as 1850 but a frontier city of scarce twenty thousand people, without a railway, who looked at the advent of a passenger steamboat from Buffalo as an event of mighty and of far-reaching importance; just as the Elgin people of that day looked in rustic wonder at the advent of a Frink and Walker stage coach to their village. The Rutland Catholics, had at or about the period here alluded to become quite a numerous congregation, composed of located farmers, and they, it is also true, were attached to and were territorially within the Elgin parish, but they had a church of their own, and although attended and ministered to by the Elgin pastor, they were in other respects recognized as a separate congregation. As they seldom attended church in Elgin, the Elgin congregation was but little reinforced on such occasions as church services by their western neighbors.

But a new and a great change was at hand, and it came one day in the early spring of 1850, when the whistle of the locomotive sounded over the hills of the Fox River valley for the first time, and little Elgin, now attached to the outside world, became the western terminus of railway travel.

In February, 1850, the first train on the old Galena and Chicago Union railway, now the Northwestern railway, came to Elgin. That is to say, the first train on the road that reached this point. Soon after, the

Frink and Walker line of stage coaches disappeared from the scene, like an actor who lags superfluous on the stage, and railway communication with the outer world being now well and thoroughly established, settlers began coming to Elgin in large numbers. From 1850 to 1858, settlers continued to come, and new additions were constantly being made to the Elgin Catholic congregation. During the period of the railway building, too, the congregation was largely added to on Sundays by the very large number of workmen employed in that work; and so at or about the time that work on the old church began, the Catholics of Elgin had become quite numerous as a resident population, apart from the very large number of transient Catholics. To the latter, however, as is related in the following paragraph, the successful erection of the old St. Mary's church is largely due and ascribable.

Elgin remained the western terminus of the Galena and Chicago Union railway for over a year, and then its management commenced its extension to Rockford. In this work, as stated, a very large number of Catholic workmen were employed on the west side of the Fox River. The financial aid which these men were able to give to the building of a church, an effort which the circumstances of the Elgin Catholics would hardly warrant, emboldened the then pastor, Rev. William Feely, to make an effort to erect the church (old St. Mary's) of which the corner stone had been laid a very short time before. During 1852 and 1853 the effort was made, and the walls and roof of the edifice were completed by Father Feely. During the succeeding pastorate of Rev. James Gallagher, the interior of the church was completed. From the time of its roofing, mass was said in it on the Sundays that were appointed for that purpose until the opening of the new St. Mary's Church. The old church now stands as a reminder of the past, but to Elgin Catholics it has long been, and while it stands it will ever be, a sacred spot, around which cluster the joys and sorrows, but, above all, the holiest hopes of a long past.

Owing to the energy of Rev. Michael Carroll, who succeeded Father Gallagher, the present site of the new St. Mary's Church was purchased, and the building standing upon it was long occupied as a parochial residence. After the death of Father Carroll the parish continued to grow steadily but not rapidly, and during the pastorate of Father Eustace, who succeeded Father Carroll, the great civil war took place. Then it may with truth be said that for four years the drum roll never ceased in Elgin. From 1861 to the end of the great struggle,

companies and even regimental organizations were being recruited in Elgin, and many of these organizations won names of historic glory and deathless fame. St. Mary's parish furnished to them its full quota of members and the roll call of our honored dead who sleep in the lovely cemeteries of Elgin tells, at least to some extent, of the spirit that animated the people of the parish during the long and memorable struggle for the Union, and for government by the people, and of and for the people.

The efforts and wise judgment of Rev. Terrence Fitzsimmons, who succeeded Father Eustis in the pastorate of the parish, caused the introduction to Elgin of the Sisters of the Blessed Virgin Mary, and the establishment of St. Mary's Academy in Elgin. This institution has been a splendid aid to the cause of the moral as well as intellectual instruction of the youth of Elgin and its vicinity of both sexes. Year after year since the date of its establishment, it has continued to send forth classes of graduates that mark it as an educational institution of a high grade, and one that deserves well of the Catholic people; indeed we might with truth say of all the people of Elgin.

The organization of St. Joseph's parish, a vigorous German offshoot of St. Mary's, is related in the succeeding pages. The recent purchase of a splendid site for a new church edifice, to take the place of the present church, by the people of St. Joseph's, tells well of the prosperity of the parish, and is a splendid evidence of the earnestness of the German Catholics of Elgin, and of their present worthy and energetic pastor, Rev. Father Rohde.

The rise and progress of the Catholic church in Elgin from the early day when Elgin, the then pretty little hamlet by the Fox, was but little known, is so intimately associated with the rise and progress of Elgin, the now fine and thrifty city, that the growth of the one seems to be the growth of the other. Elgin, the small frontier settlement of not quite seventy years ago, has grown to be world famous because of its mechanical and other products. At the present time, owing to the wondrous development of mechanism, electricity and of other scientific accessories to human labor, it is impossible to set any bounds to the future growth of a city like Elgin, with a name such as it has acquired for its manufactured products. The growth of St. Mary's parish is now truly marked and gratifying. If you ask for the monuments of this progress and advancement, as was said by the Roman of old, "Look around you." The new St. Mary's Church, one of the

handsomest religious edifices in the State, of which the imposing exterior was erected by the efforts of the late revered and lamented rector, Rev. John Mackin, is now about to be interiorly completed by the present energetic and devoted rector, Rev. John J. McCann. This means that when the church is fully completed it will be a true model of ecclesiastical elegance. The reverend rector is assisted in parish work by Rev. Fathers Gildea and Murray, both devoted workers, and Elgin, besides its great and central parish as we may name it, of which we write, now has its prosperous German parish of St. Joseph, with its fine parochial school, St. Mary's Academy, and last, but not least, St. Joseph's new and perfectly conducted hospital.

Among the early parishioners of the church were many who entered business in Elgin. Others there were who attached themselves to various pursuits in life, some professional, others agricultural, etc., but with very few exceptions these have all passed away. Many of their descendants are, however, engaged in business and in the various walks in life here in the city of their birth. To all who read the succeeding pages much interesting information will be given of those who have been, and of those who are still, connected with St. Mary's parish.

In the soft and mellow days of the fall of 1901, in the golden time of the year, the golden Jubilee of St. Mary's was fittingly celebrated, the new church being then dedicated to the service of the Almighty by the Rt. Rev. Peter J. Muldoon, auxiliary bishop to the Archbishop of Chicago. The Jubilee is fittingly described in the subsequent pages. And so, in a golden light, full of promise for the future, ended the first half century of St. Mary's parish.

All the former pastors of the parish have gone to their eternal reward. Rev. Francis A. Lynde, for several years assistant pastor to Father Mackin and for a time to Father McCann, died recently at Boulder, Colorado, whither he had gone to recruit sadly impaired health. All the pastors, from first to last, it may be said to their credit, did their work well, and have left behind them indisputable evidences of that fact.

And now, as we close this introduction to the story of the planting, progress, struggles and successes of this Christian church so dear to many in Elgin, we may well take a momentary glance backward. The retrospect again brings before us a wondrous scene. Again we see the indomitable missionaries, Fathers St. Palais and Guiguen, of the long past, weary and travel-stained, journeying with God's message of love

on the yet hot trail of a wild and conquered race, from the far off banks and forests of the Lower Wabash, to the still primeval wilds of the Illinois Fox. The desert land through which the lonely soldiers of the cross then took their tiresome way, is now filled with a mighty population, surrounded by a civilization beyond the wildest imaginings of that long past time; and the solitudes they crossed now hold splendid cities, filled with people of wondrous energy: such is the change and such the picture. But still the two adventurous priests, plodding westward on their mission of mercy, seem inseparable from the picture, be it that of the past or that of the present. The wilderness here at the end of that journey to which they came, has truly blossomed in the years that have gone; the seed they planted has borne an abundant harvest; their work has remained to this day, and ever will remain, and to such servants of the Lord and to their labors in the desert places may truly be applied the words of the Prophet Isaiah, "*The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.*"

EDWARD KEOGH.

Elgin, October 1, 1902.

Priests of St. Mary's Parish of Elgin.

Though assigned the work of preparing a sketch of the priests who have administered to the needs of the parishioners of Elgin, it is with much reluctance that we attempt the task. First, we find of necessity we must trespass on the domain of others of the committee—a sketch of the priests is synonymous with one of the parish, and again, we are forced to a confession of consciousness of our inability to provide even a preliminary historical sketch of our most worthy subjects; yet it is doubtful if any one would be satisfied, under the circumstances, with the result of his efforts. No records of the parish prior to 1853 are obtainable. Those of the diocese were destroyed in the great Chicago fire of 1871; however, partial copies of the diaries of Bishops Quarter and Van de Velde remain which, together with the Easter issue of "The New World" for 1900, a diary kept by the late Jeremiah Ryan, and a memorandum given by Mr. Edward Keogh, afford data that otherwise would have been lost.

All our former pastors and our earliest pioneer parishioners have been called to their eternal home. The accounts received are brief; some do not correspond with those received from other sources; in other instances none at all have been secured.

Notwithstanding the defects in this record and the errors it may contain, owing to the reasons here mentioned, we present the result of our efforts, believing they are substantially correct.

Before beginning a sketch of the history of the priests of Elgin, we trust our readers will not deem it out of place if we revert briefly to some of the priests who as missionaries did zealous, heroic, and effective work in this region prior to the erection of the diocese of Chicago, and after Illinois was admitted to the sisterhood of States in 1818.

This date found the territory under the jurisdiction of the Rt. Rev. Dr. Benedict Joseph Flaget, Bishop of Bardstown (now Louisville, Kentucky). Fort Dearborn had been rebuilt but a short time since its

destruction, and the massacre by the Indians in 1812 of most of its garrison, and settlers and their families who sought its protection. This fort was the frontier outpost of the northwest. Established there was the government agency for the payment of the Indians for their lands. Traders and settlers began to assemble about it once more. Again the Canadian *voyageurs* appeared at the place. The majority of these people, a goodly number of the garrison, and many of the friendly Indians were Catholics at this time.

Their venerable bishop, ever solicitous for the spiritual and temporal welfare of his people, did not neglect those at Fort Dearborn. He sent priests as often as conditions would permit to visit them. Among those from Bardstown came Father Stephen Theodore Badin, who was the first priest ordained in the United States. He was elevated to the priesthood by Rt. Rev. John Carroll, First Bishop of Baltimore, May 25, 1793. Father Badin was probably the first priest to visit this section of Illinois. It is recorded that he said mass at the home of Simon Brady, near Kellogg's Grove, in the vicinity of the present city of Freeport, in October, 1827, while on his way to Galena. In crossing the State it is not improbable that he passed through what was later the parish of Elgin. He afterwards administered to the wants of the laborers during the construction of the Illinois and Michigan canal, and to those of the settlers in its vicinity; subseqently he was pastor at Bourbonnais Grove, near Kankakee.

Father Samuel Mazzuchelli, an Italian Dominican, was a zealous contemporaneous worker with Father Badin among the miners at Lapointe (now Galena) among the sparsely located settlers and with the traders and Indians in northern Illinois, though the former priest's missions extended much farther north and west. As with the Jesuit and Franciscan Fathers who immediately succeeded Marquette in the same field, the sufferings and sacrifices of these good priests in the cause of their Master and for the eternal salvation of the souls of His children are known to few but the recording angel.

After the suppression of the Indians under Black Hawk and the capture of that noted chief in 1832, the remnant of the once powerful tribes of Illinois withdrew beyond the Mississippi. Reports by returning soldiers of the beauty and fertility of the country, with its abundance of timber, springs, and fresh flowing streams, soon caused an influx of people from adjacent States, and of emigrants to seek homes among the abandoned fields of the Pottawattamies.



BLACK HAWK.

The Sac chief, who rallied the assembled bands of Illinois Indians in their final, though futile, effort to retain from the encroaching white settlers the domain of their forefathers.

"In 1835 the bill that had been passed by the State Legislature became a law and appropriations were made for the digging of the channel to be called the Illinois and Michigan canal. The contractors who had this work in hand sent circulars to the seaports of the United States and Canada, which were distributed among the emigrants who were coming in multitudes to America. Thousands started westward to find ready work, the majority coming from Ireland."

Two years before this time the Catholics of the future city of Chicago, the greater part of whom were French, petitioned Rt. Rev. Joseph Rosati, first Bishop of St. Louis, who then had jurisdiction over a part of Illinois, for a priest. Father John M. I. St. Cyr was sent in response to their call and became the first pastor of Chicago.

As a great number of the men who came to work on the canal appeared first in Chicago, Father St. Cyr found that he could not

attend to the pressing needs of his flock. He wrote to his bishop for more priests; his letter was referred to Rt. Rev. Simon William Gabriel Brute, Bishop of Vincennes, whose recently formed diocese extended westward in Illinois to a north and south line which crossed the stream at "the great whirlpools of the Illinois river, which are about 8,000 paces above the city of Ottawa."



RT. REV. SIMON WILLIAM GABRIEL BRUTE.
First Bishop of Vincennes.

Bishop Brute immediately sent Father Schaefer to Chicago, and later on with other priests, the zealous Fathers John Guiguen and James M. Maurice De St. Palais (the latter was afterwards pastor of Chicago and later Bishop of Vincennes), to help Father St. Cyr in his mission.

From reports of old Catholic settlers Father De St. Palais was, without doubt, the first priest to visit and say mass in Elgin. This is thought to have been prior to 1840.

In 1842 Father John Guiguen, who had been for about a year assisting Father Dupontavice at Joliet, moved to Meehan's settlement,

in Shields township, Lake county (near the present town of Lake Forest). "His dwelling there was a log hut that stood near the Libertyville road. From this station, on horseback, about once in four months,

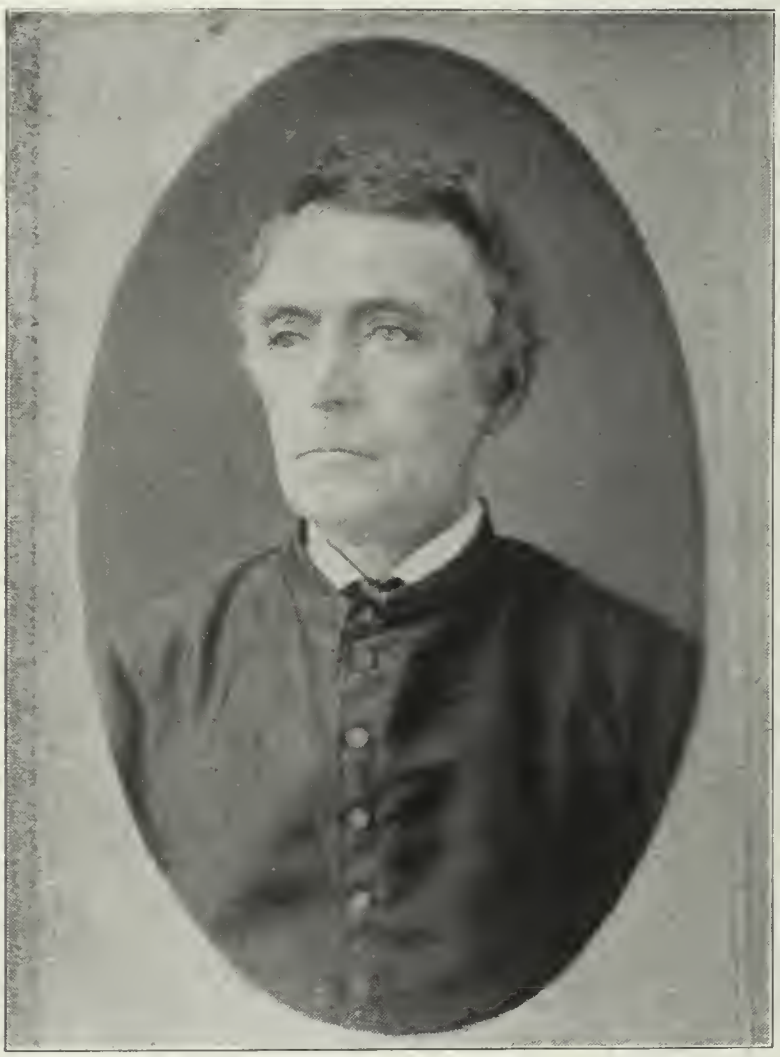


RT. REV. JAMES M. MAURICE DE ST. PALAIS.

Father Guiguen would make a tour of the missions under his charge, going as far westward as New Dublin and sometimes Galena, then south and east to Joliet, then north by way of Chicago to his home in the bush. He would visit Catholic settlers wherever he could find

them, baptize the children, say mass, and speak words of encouragement to the people in the wilderness."

Under his guidance the Catholics of Rutland township and vicinity, on land now the site of the old Catholic cemetery, given by the late Edward Keating, in 1843 began the erection of the first Catholic church, known as the "Barrens Church," in what was later the parish of Elgin



REV. JOHN GUIGUEN.

and in Kane county. The timber used in the construction of its frame grew on the ground and it was prepared at Tyler's mill, which was located on Tyler creek, about forty rods below where the Chicago, Milwaukee and St. Paul railroad now crosses it, but little more than a mile northwest of Elgin. The Stephens brothers, who owned land southeast of the church site, were the builders. A permanent floor was not laid in it until the winter of 1845-46, and the building was never completed.

BIOGRAPHY OF THE REV. JOHN GUIGUEN.

The Rev. John Guiguen was born in Brittany, France, near Gourin, a town in the department of Morbihan, January, 12, 1814; he was educated at the preparatory seminary at Plouguerneval, after which he entered the grand seminary at St. Brieux, in the diocese of that name, wherein he studied theology as a preparation for the priesthood and received minor orders before coming to the United States. In October, 1839, he arrived at Vincennes, where he completed his theological course, and was ordained by Bishop De la Hellandiere, August 16, 1840.



FATHER GUIGUEN'S LOG CABIN.

He was sent to Joliet, Illinois, where he remained about a year, and then removed to Little Fort (Waukegan) or near it, in Lake county; at the same time he had charge of the missions in McHenry, Kane and DeKalb counties, which were then parts of the diocese of Vincennes. When the diocese of Chicago was erected in 1844, Illinois was severed from the jurisdiction of Vincennes, and Father Guiguen was recalled by his bishop to the latter diocese, where he served creditably in the capacity of pastor in many places, as director of the diocesan seminary for several years, and finally as chaplain of the Sisterhood of St. Mary's of the Woods, at the mother house of the Sisters of Providence, at St.

Mary's, Vigo county, Indiana, where he died December 17, 1893. His remains rest in the cemetery of the community beside those of his predecessors.

THE APPOINTMENT OF THE FIRST PASTOR AND ESTABLISHMENT OF THE PARISH.

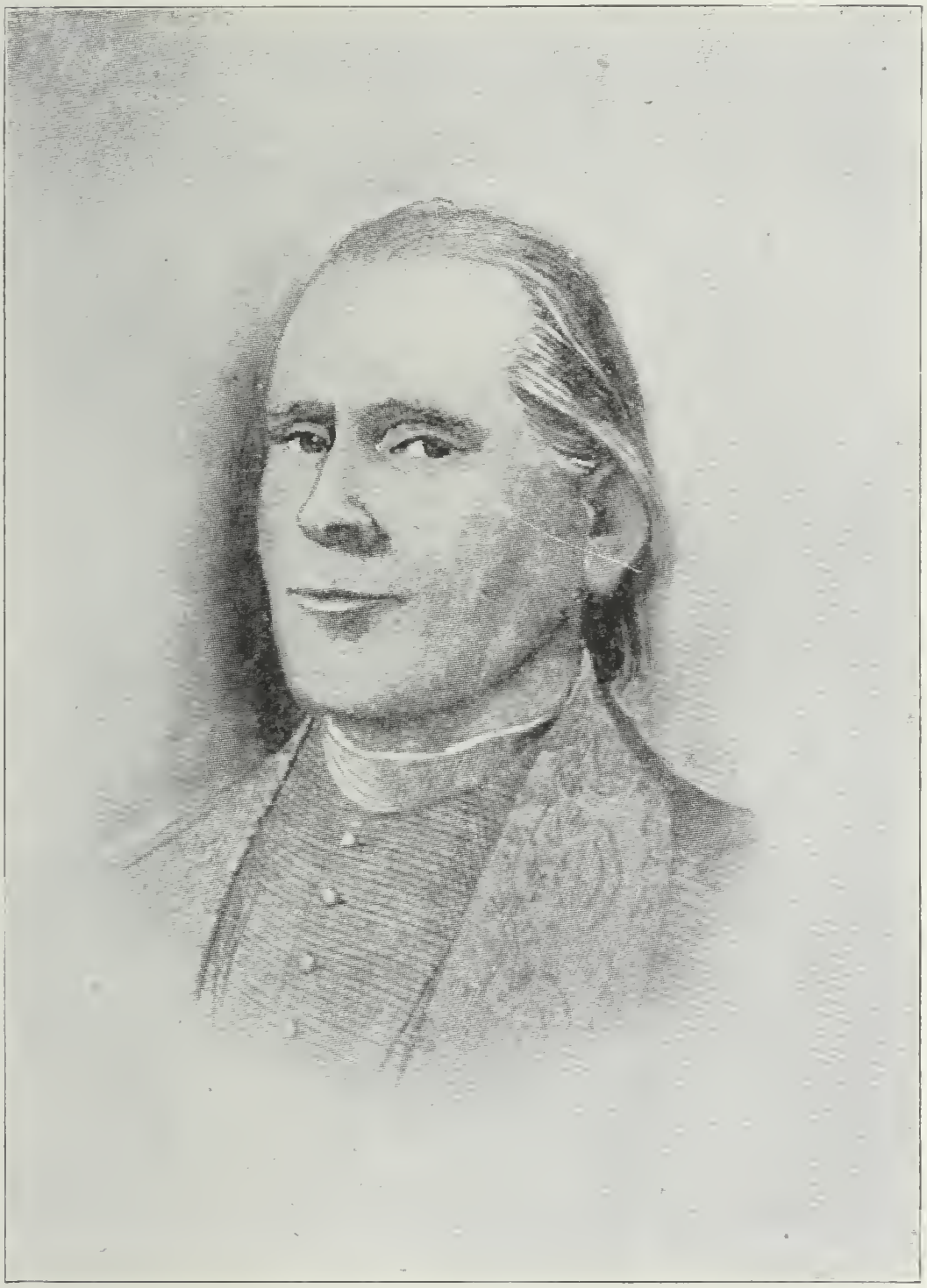
In May, 1844, the Rt. Rev. Wm. Quarter, the first bishop of Chicago, came to assume charge of his lately formed diocese. Soon afterwards the priests sent to the Illinois mission from Vincennes were recalled by their bishop. This was an unexpected difficulty which beset Bishop Quarter's path, but he met it resolutely. He set about founding a college which was the germ of the future University of St. Mary's of the Lake. He opened it June 3rd, less than a month after his arrival.

When the bishop came to Chicago he found two young men studying for the priesthood under the direction of Father De St. Palais, Mr. Patrick McMahon and Mr. Bernard McGorisk. Other seminarians and priests came from many places in response to his call. On November 21, 1844, Mr. John Faughnan, a young Irishman hailing from New York, presented himself to Bishop Quarter as a candidate for the priesthood. So worthy and capable did the bishop find him that he was made one of the trustees of the college. He was ordained December 3, 1844, and sent to assist Father Patrick McMahon at Donnelly settlement. In January, 1845, Father Faughnan was appointed the first pastor of Elgin and left Chicago on the 21st of that month for his new field and to establish the parish.

The young, devoted priest lived at the homes of his parishioners in his different missions, but as much as possible with those near the "Barrens" Church, his only edifice or worship. He said mass in the adjoining villages from time to time, and at such other places as best suited the convenience of his people. His flock, in the main, were very poor, struggling in a wild place to build homes and for a foothold in life. Their good pastor cheerfully shared their poverty, and, also, often his own raiment with those whom he believed in need of it more than himself.

While attending his priestly duties in his mission, Father Faughnan contracted a severe cold, which developed into consumption and obliged

him to retire to Chicago, where he died, universally mourned, on September 27, 1845, at the bishop's house, at the corner of Michigan avenue and Madison street. His funeral was the largest ever seen in Chicago up to that date.



RT. REV. WILLIAM QUARTER.
First Bishop of Chicago.

Father P. J. Scanlan immediately followed Father Faughnan as the next pastor of the parish. He was succeeded in 1847 by Father Andrew Doyle. While in the parish Father Doyle made his home in Elgin. It

was located where is now the northeast corner of South State and Locust streets. His time in the parish, like that of his predecessors, was brief. Father Doyle died in Chicago some years after leaving Elgin, but the date is unknown to the writer. The death of Father P. J. Scanlan also took place in Chicago on December 28, 1848. The remains of Fathers Faughnan, Scanlan and Doyle were interred in the old cemetery, situated where is now the archepiscopal residence, but after the Chicago fire were removed to Calvary Cemetery.



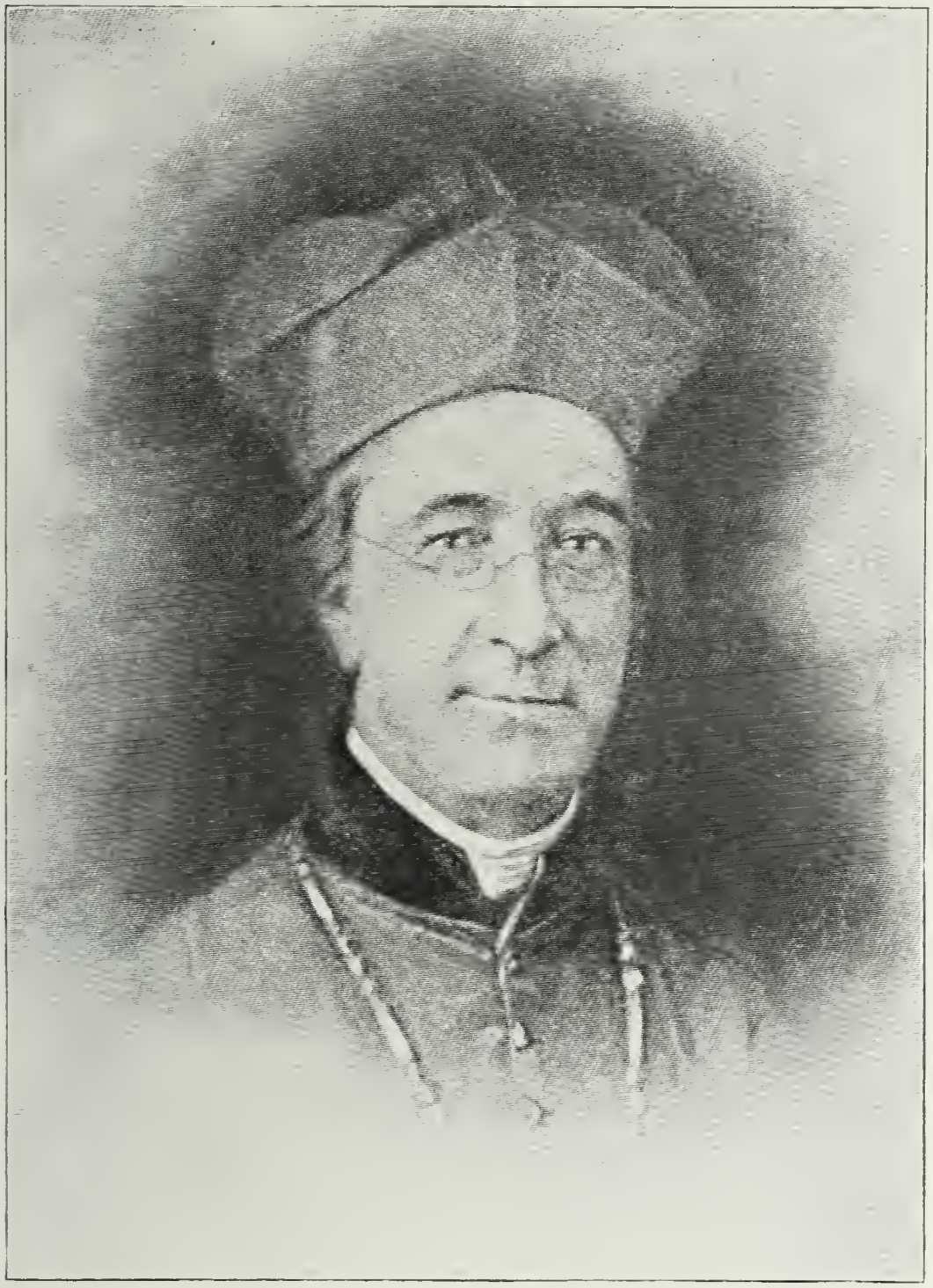
FATHER WILLIAM FEELY.

FATHER WILLIAM FEELY, THE FOURTH PASTOR.

The fourth pastor of the parish was the Rev. William Feely, who came in the spring of 1848. During the years of Father Feely's pastorate the Elgin parish included, besides the village of Elgin, Dundee, Huntley, Turner Junction, St. Charles, Geneva, Blackberry, Sycamore and "The Barrens" (near the present station of Gilberts). Mass was

said on every fourth Sunday at Elgin, "The Barrens," St. Charles and Blackberry, and on occasional week days in the other places named.

On Trinity Sunday, May 26, 1850, Bishop Van de Velde was in Elgin. Mass was said in Mr. Richard Keogh's house; later in the day



RT. REV. J. O. VAN DE VELDE.
Second Bishop of Chicago.

the bishop administered confirmation in the old, unplastered frame church at "The Barrens." This was the first visit of a bishop to the parish for this purpose. Thirty-nine males and forty females received the sacrament of confirmation.

Father Feely was a man possessed of great energy, educated and resourceful. He labored hard and incessantly for the spiritual welfare of his people and for the betterment of their temporal conditions. He exerted himself to the utmost in the collection of funds to build a church in Elgin. The bulk of the contributions came from laborers then at work on the railroad which was in course of construction through Elgin, and from young men and women employed about the town and on farms in the neighborhood.



RICHARD KEOGH'S HOME.

On a lot on the southeast corner of Gifford and Fulton streets (obtained gratis some time previous of James T. Gifford, the founder of Elgin), in the spring of 1851, Father Feely began the erection of the cobble-stone church of the Immaculate Conception, the corner stone of which was laid on Holy Thursday, April 17th, of that year. The mason work was done by Patrick Hennessy and his brother William, who gave much of their labor as an offering for their part of the good work. The carpentering was done under the supervision of the late John Kelley of Pingree Station.

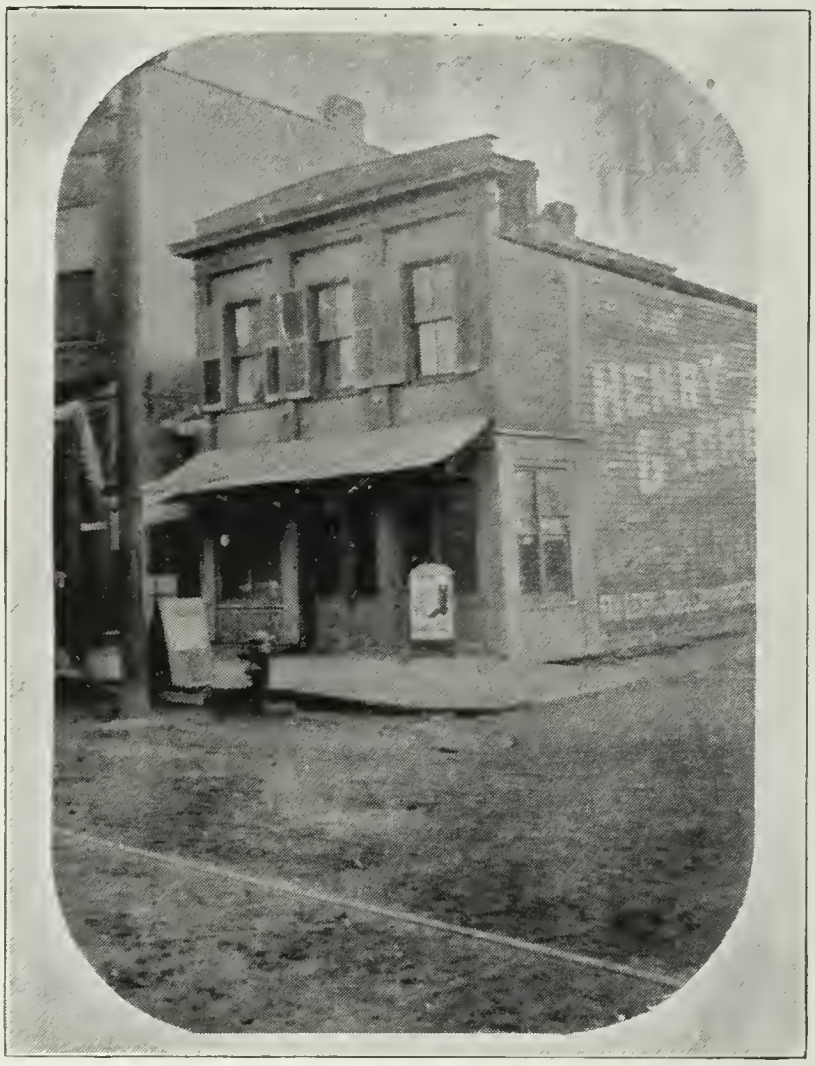


THE OLD COBBLE-STONE CHURCH OF THE IMMACULATE CONCEPTION.



ST. PATRICK'S CHURCH, ST. CHARLES.

During the time the Elgin church was in course of construction, Father Feely began the erection of the stone church still in use at St. Charles, and one of frame in Blackberry. He finished only the exterior of these churches. St. Charles and that part of the parish then south and west of it was divided from Elgin parish in 1853, and mass was subsequently said at Elgin and "The Barrens" church on alternate Sundays, and at other times among the parishioners as usual.



MEEHAN'S STORE.

It may be of interest to the parishioners of today to state that during Father Feely's pastorate, mass was said at the house of "Long" John Murphy, which yet stands near the southeast corner of Dundee and North streets, and at the house at the northeast corner of Center and Milwaukee streets, which was built and then owned by Mr. E. Barrett; also at the store building yet in use at the northeast corner of Douglas and Dexter avenues, which was built and owned at the time by the late Mr. John Meehan, and on the west side in a portion of the

building now at 314 West Chicago street, which at the time was used for school purposes, the teacher being the late J. B. Newcomb.

On June 5, 1853, the third Sunday after Pentecost, Bishop J. O Van de Velde said high mass and gave confirmation to fifty-six persons in Elgin, who were the first to receive the sacrament in this city. The next day the bishop visited at the home of Mr. Patrick Keating at Fayville. Late in the summer of this year Father Feely was transferred to



314 WEST CHICAGO STREET.

Mt. Sterling and Beardstown, Brown county, Ill., where he remained for some time, and afterwards to St. Patrick's Church, Chicago, where he served as an assistant to Father P. J. McLaughlin, during the visitation of the Asiatic cholera and for some time later, when he resigned and came to Elgin to reside.

BIOGRAPHY OF FATHER FEELY.

Father Feely was born in County Galway, Ireland, and finished his studies for the priesthood in St. Isidore's College in Rome, Italy, and was there ordained. While in Rome he mastered the Italian and French languages. The first record of his appearance in America seems to be at Peoria, Ill., where he was pastor of St. Mary's Church between 1846 and 1848.

Father Feely died at Elgin in 1864, aged about sixty years. His remains rest with those of his relatives, the Keogh family, in the lot of the latter in Elgin Cemetery.



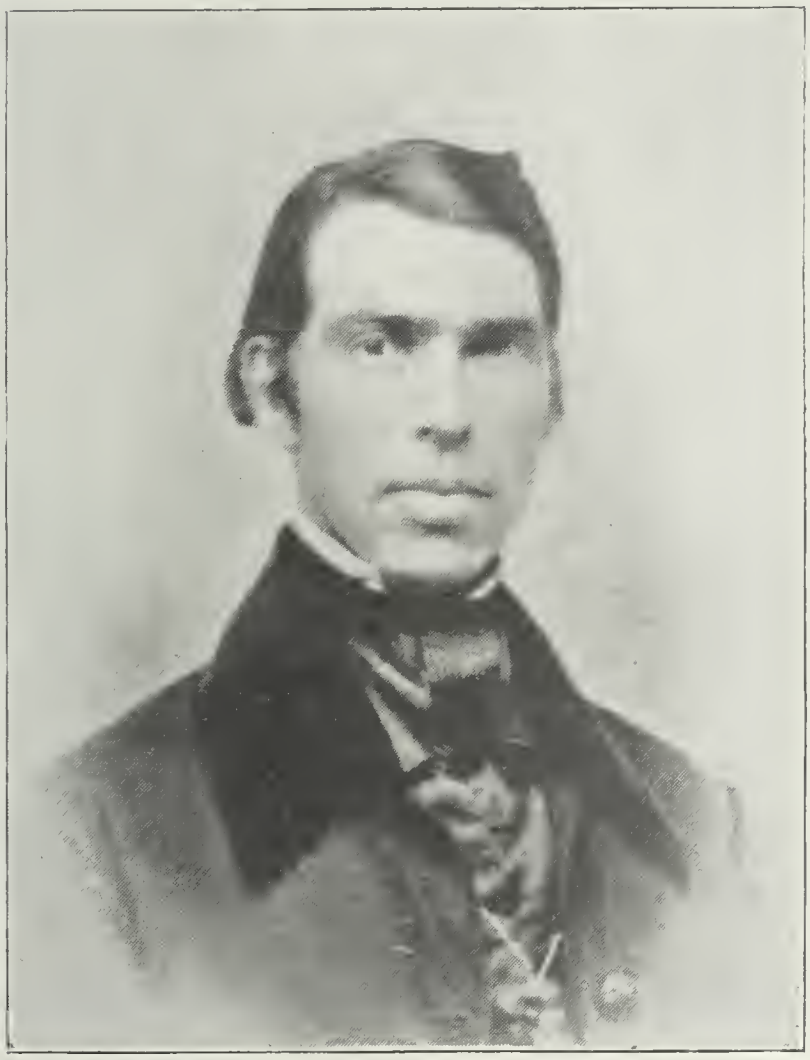
HOME OF PATRICK KEATING

FATHER JAMES GALLAGHER, ELGIN'S FIFTH PASTOR.

The next pastor to assume charge of the parish of Elgin was Father James Gallagher.

Father Gallagher was born in the parish of Kilgort, St. Johnston, County Donegal, Ireland. In his youth he came to America and relatives think he began his ecclesiastical studies in St. Louis, Mo. He came to Chicago in 1845 and entered the University of St. Mary's of the Lake. He was elevated to the priesthood by Bishop Quarter, September 19, 1846, and the next year was appointed to the pastorate of Mt. Sterling, Brown county, with dependent missions at Versailles, Beardstown and Pittsfield, Pike county.

The baptismal record kept by Father Gallagher indicates that he was appointed to the parish of Elgin in November, 1853. His first work here was to endeavor to complete the unfinished church, which he succeeded in doing about 1855. Joseph Hutchison, then one of the



FATHER JAMES GALLAGHER.



THE FOREGROUND IN THE CATHOLIC CEMETERY NEAR GILBERT'S IS THE SITE OF THE OLD "BARRENS CHURCH."

young men of the parish, did much of the plastering. The church was dedicated August 26th of that year. During the same year, also, Father Gallagher built a large frame church at Gilbert's Station, on land given by the late Daniel Pingree, about a mile west of the old "Barrens Church;" the latter was then abandoned and moved away.



THE SECOND HOUSE IN THE FOREGROUND FROM THE RIGHT WAS FATHER GALLAGHER'S HOME.

Father Gallagher's home in Elgin stood on a lot where is now the Chicago, Milwaukee and St. Paul freight depot, or near it.

While boating on Fox River for pleasure with his friend Father Herbert, who was with him for a visit, Father Gallagher was drowned near the dam on June 13, 1858. His remains were buried beneath his church, near the altar.

FATHER MICHAEL CARROLL, THE SIXTH PASTOR.

Father Michael Carroll was the next to succeed in charge of the parish of Elgin. He said his first mass here on June 27, 1858. During Father Carroll's pastorate, the property on which St. Mary's Church now stands was secured and the building that stood on it served as a parochial residence for many years.

Father Carroll did not live long to enjoy his new parish. He died on December 29, 1860. His remains, like those of his predecessor, were interred beneath the church.

The Rev. Michael Carroll was born in Effin, County Limerick, Ireland. No record of his early career has been obtained. He was a pastor in Illinois before the diocese of Chicago was erected, having



RT. REV. ANTHONY O'REGAN.
Third Bishop of Chicago.

succeeded the Rev. George A. Hamilton, first pastor of the parish of Alton, in 1841. While pastor of that parish the following missions depended on his visitations: Brussels and Michael, Calhoun county;

Carroll Settlement, or Ridgeley, near Bunker Hill, Macoupin county; Monks Mound and Edwardsville, Jersey county, and Liberty, Adams county.

Though mass was said in a temporary structure when Father Carroll went to Alton, the first real church in that parish, St. Mathew's, was built by him in 1845. There, in the following year, a successful mission was given by the Rev. F. X. Wenninger, S. J.

On November 10, 1847, a Theological Conference of the southern part of the diocese of Chicago was held at Alton, and was presided over by Father Carroll.



FATHER MICHAEL CARROLL.

In February, 1849, the Rt. Rev. J. O. Van de Velde, the newly consecrated bishop of Chicago, began the first visitation of his diocese by administering confirmation in this parish.

St. Mathew's Church was destroyed by fire in 1851. Father Carroll and some prominent members of his parish then proposed a change of site; in this they were supported by their bishop, who authorized the erection of a new church, the present Cathedral. Divine service was

first held in the new church in 1846, Father Carroll officiating, though but the exterior of the edifice was completed.

In 1857, when the Rt. Rev. Henry Damian Juncker, D.D., the first bishop of Alton, left Dayton, Ohio, for his new field, Father Carroll resigned and returned to his bishop in Chicago; afterwards he made a visit to Ireland and the continent, and on his return to Chicago he was appointed to the pastorate of Elgin.

THE SEVENTH PASTOR, THE REV. ANDREW EUSTACE.

On May 26, 1861, by the appointment of Bishop Duggan, the Rev. Andrew Eustace came to Elgin to assume charge of the parish as its pastor.

If no temporal structures today remain in Elgin as a testimonial of his work in the parish, it is no evidence that he did not labor diligently here for his people. Almost simultaneous with his coming to the place, the clarion note of war reverberated o'er the land, calling the sons of the North to the defense of their country. It is unnecessary here to state that since the date of the celebrated "tea party" in Boston harbor to the present time, the sons of the Catholic church give place to none for patriotism or valor. In the fraternal strife of the Civil War this parish sent more than its quota, from commander to private, to loyally support the flag of the Union.

When the shadow of war's grim specter hovers over any people, the fathers and sons at the front, heroes though they be, do not meet all the trials and sacrifices incident to such conditions. At the homes they leave, from where the heart's hopes and prayers of mothers, wives and children follow their loved ones on the march through swamp and over hill, plain and mountain, those who need the support and protection of strong arms meet with equal fortitude and courage the privations that ensue. Thus it was in Elgin; yet, as reports of the frightful carnage of this fratricidal conflict came from the South, the hearts of the bravest sank. The majority of the people of the parish were yet poor. With patriotism excited after listening to a war speech, often the head of a large family of children, who depended on his earnings for support, enlisted and went away, trusting to God to care for those he left behind.

These women and children did not look in vain to Father Eustace for consolation or aid, and many were the demands made on his generosity; a kinder-hearted man never lived, and when the sad tidings of

sickness in the camps and hospitals of the South, resulting from miasmatic fevers and privations on the march, or the dread news of the death of a father, son or brother came, Father Eustace was found at the side of the despairing to give hope with words of encouragement and support.

During these trying times the good pastor did not neglect the spiritual needs of his flock. In October, 1863 he secured, for the first



REV. ANDREW EUSTACE.

mission ever given in the parish, the services of the Redemptorist Fathers Giesen and Bradley. The mission was very successful, great crowds of people were in attendance, many of whom were non-Catholics. The mission in Elgin terminated on the 18th of the before-mentioned month. As a memorial of the mission a large wooden cross was placed on the wall near the gospel side of the altar, where it remained until the old church was remodeled years afterwards. After finishing in Elgin

the good missionaries, with the pastor, went to Gilbert's to give the people in that part of the parish the benefits of a mission also.

While in Elgin Father Eustace labored earnestly for the welfare of the church of which he was a worthy priest. In 1868 he was assigned by his superior to the parish of Lockport, Illinois. On the 5th day of March of that year Father Eustace bade adieu to his congregation, and soon afterwards departed for his new field, taking with him the best wishes of the people of Elgin.

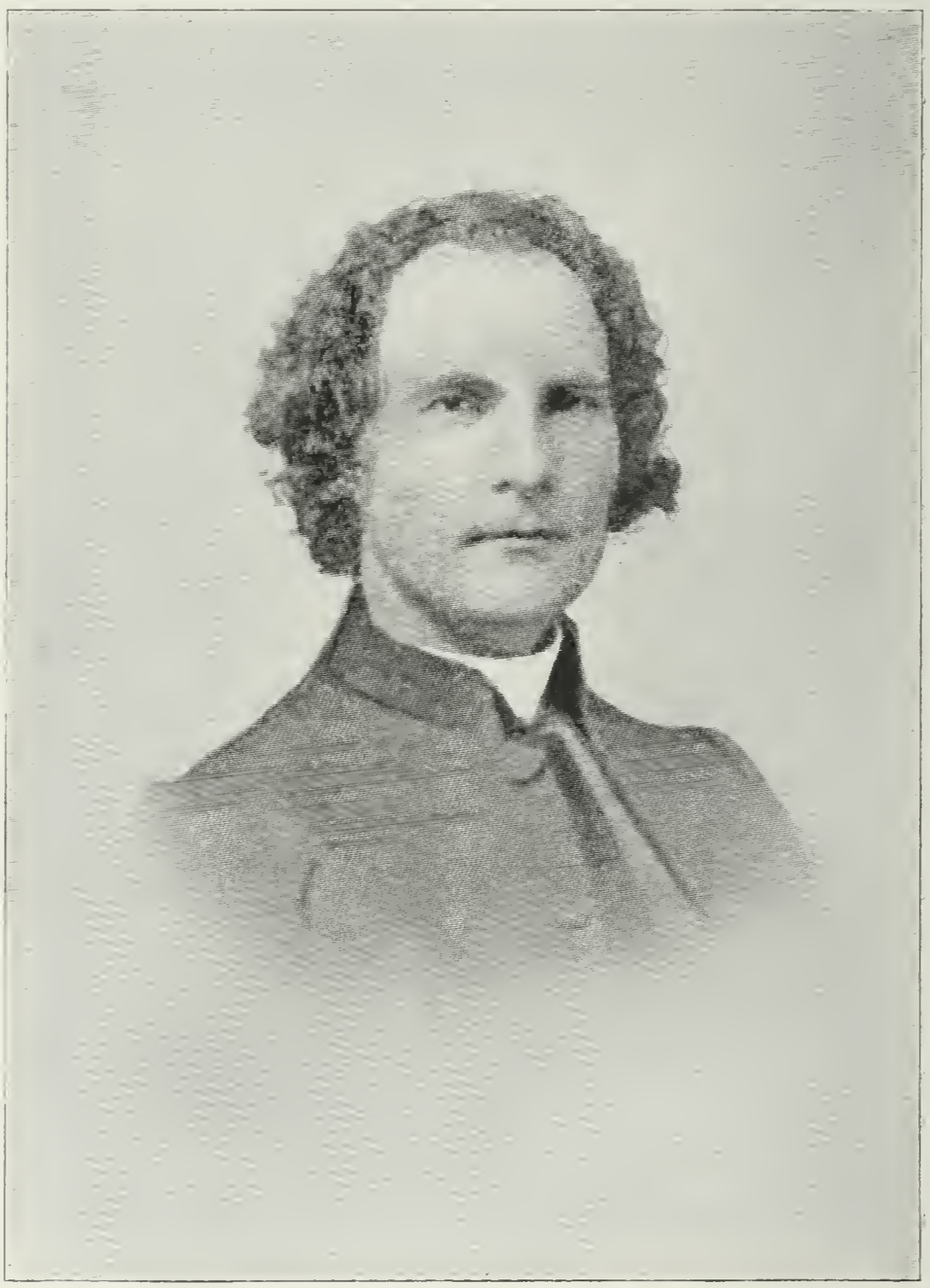
BIOGRAPHY OF FATHER EUSTACE.

The Rev. Andrew Eustace was born in the city of Dublin, Ireland, where he attended school until his fourteenth year, and then entered the Seminary of Castleknock, in the same county, where he remained two years, preparatory to entering Maynooth College, and then passed examinations—the youngest in his class. He remained in Maynooth several years, until the death of his parents, that of both occurring in the same month. In the early 50's he came to his relative, the late Archbishop Kenrick of St. Louis, Missouri. In October, 1854, he entered the famous Carondolet Seminary, then under the presidency of his old friend, Father Feehan, late our most reverend archbishop. In the spring of 1857 he became affiliated with the diocese of Chicago and on the 13th of August following he was ordained in St. Mary's Cathedral by the Right Reverend Anthony O'Regan, then bishop of this diocese.

After exercising the ministry in Chicago for a short time Father Eustace was appointed to the pastorate of McHenry, McHenry county, with its out-missions, and while in that parish he made his home at Richmond, where he built "a fine little church." He built also a parochial residence in McHenry, but was assigned to the parish of Elgin before its completion. After leaving Elgin Father Eustace had charge of the parish of Lockport and its missions. At Lockport he enlarged the parochial residence. About 1871 he was invited by his cousin, Archbishop Kenrick of St. Louis, to his diocese and was made pastor of the important parish of St. Michael's in that city. There, for nearly twenty-one years, Father Eustace administered to the wants of his people and made many improvements, to meet the requirements of the parish.

In 1891 Father Eustace suffered a severe attack of the grippe, which was followed by other ailments, necessitating his resignation as pastor of St. Michael's. On the 30th day of July, 1892, he was taken

to the Mullamphy hospital in what was thought to be a dying condition, but his splendid constitution enabled him to survive almost eight months longer. He died on Tuesday, March 21, 1893, just within a



RT. REV. JAMES DUGGAN.
Fourth Bishop of Chicago.

week of the 60th anniversary of his birth. He was attended in his last moments by Father Granville, chaplain of the hospital.

Father Eustace was beloved by all who knew him. He was possessed of more than ordinary information, was charitable to the poor, a

sincere friend and a faithful worker in the vineyard of the Lord. His remains repose in the priests' circle in the beautiful Calvary Cemetery at St. Louis, near those of his cousin and godfather, Archbishop Kenrick. May he rest in peace.

THE REV. TERRENCE FITZSIMMONS, THE EIGHTH PASTOR.

At the solicitation of the Very Rev. Dr. Dunn, the vicar general of the diocese, the Rev. Terrence Fitzsimmons withdrew from the



REV. TERRENCE FITZSIMMONS.

pastorate of Hartland and assumed charge of the parish of Elgin. He appeared here for duty on the 8th day of March, 1868.

Father Fitzsimmons came to his new field with a mind replete with knowledge, with many years' experience in the ministry, and with a determination to do all in his power for the improvement of his parish. Like Father Eustace, he was a man possessed of large physical propor-

tions and a genial, hospitable disposition. He readily formed new acquaintances, whose respect he afterwards retained. Among the young people, especially those employed in the watch factory in Elgin, he became very popular, many of whom were parishioners or acquaintances years before in the vicinity of Boston, Mass.

Father Fitzsimmons was an earnest advocate of the doctrine of Father Matthew, Ireland's great apostle of total abstinence. In the fall of 1872 an organization known as "The Young Men's Catholic Temperance and Benevolent Association" was founded, which soon



ST. MARY'S CHURCH, GILBERTS.

included among its members nearly all the young men of the parish. A little later a similar organization was formed by the older men of the congregation. During the existence of these organizations, which was many years, they had the respect and support of the community at large. Frequent entertainments under their auspices were given, which were enjoyed and were usually attended by the members and their friends in large numbers. To this day the good results of adherence to the principles of these associations are noticeable in the parish. The good priest also formed other sodalities and societies among the young people, all of which were to him a source of pride and satisfaction.

For some years after Father Fitzsimmons came here, he said the last mass at Gilbert's station on alternate Sundays. On these days, as did his predecessors, he gave the people of Elgin the benefit of an early mass before he took his long trip, winter and summer, to and from the mission church. This ride was usually taken behind a pair of good horses of his own. It afforded him much pleasure to possess fine-bred,



THE COBBLE-STONE CHURCH AND FATHER FITZSIMMONS' RESIDENCE.

speedy animals, of which he was a judge. An occasional drive behind these was his only indulgence and recreation.

In 1872 the parish was again divided and Gilbert's Station attached to the newly-formed parish of Huntley. After this occurrence the pastor of Elgin was enabled to devote to the people of the town and its immediate vicinity his sole attention.

Realizing the necessity of early religious training for the children of the parish, in unison with other educational development, Father Fitzsimmons, in 1874, broke ground for the stone and brick structure

now known as St. Mary's Academy, though it was his intention to dedicate it to St. Rose of Lima, the first canonized American. The funds for the erection of this fine edifice were obtained from the parish-



RT. REV. THOMAS FOLEY.
Fifth Bishop of Chicago.

ioners by contributions and as the result of church fairs, which were first introduced here under Father Fitzsimmons' supervision.

Before the school building was completed, a wave of monetary depression passed over the country which was a source of discourage-

ment to the poor priest and the beginning of much subsequent trial, and it yet remained unfinished when Father Fitzsimmons resigned the pastorate of Elgin in the fall of 1877. In 1879, having disposed of his property, he went to Chicago to reside with his nephew and namesake, Terrence Fitzsimmons.

The Rev. Terrence Fitzsimmons was born in County Cavan, Ireland. His childhood was spent on his father's farm. At the age of twenty years he bade adieu to his friends and went to Boston, Mass. He began at once classical and theological studies at Philadelphia and Montreal and was ordained a priest in 1835. He returned to Massachusetts, and remained at South Boston twenty years, where he did great good in the temperance cause, having at one time the leadership of 1,700 persons.

He made two visits to Europe, learning to speak the Italian, French and Spanish languages fluently, and acquired great funds of information. He came west in 1857, taking up a residence at Hartland, McHenry county, Illinois, where he was assigned by Bishop Duggan. Besides Hartland, his charge included Harvard, Woodstock, Crystal Lake and vicinity. This he surrendered when he was transferred to Elgin.

For nearly forty-five years did this venerable priest perform his labors, erecting during this time thirteen churches, convents and institutions of learning, including one in this parish.

Father Fitzsimmons died suddenly, immediately after saying mass, at the home of his nephew, 138 Hubbard street, Chicago, Illinois, on December 8, 1880, in the sixty-eighth year of his age. He was extensively known and had many friends to whom he was endeared by his unpretentious, faithful and efficient work. His remains repose in Calvary Cemetery, Chicago.

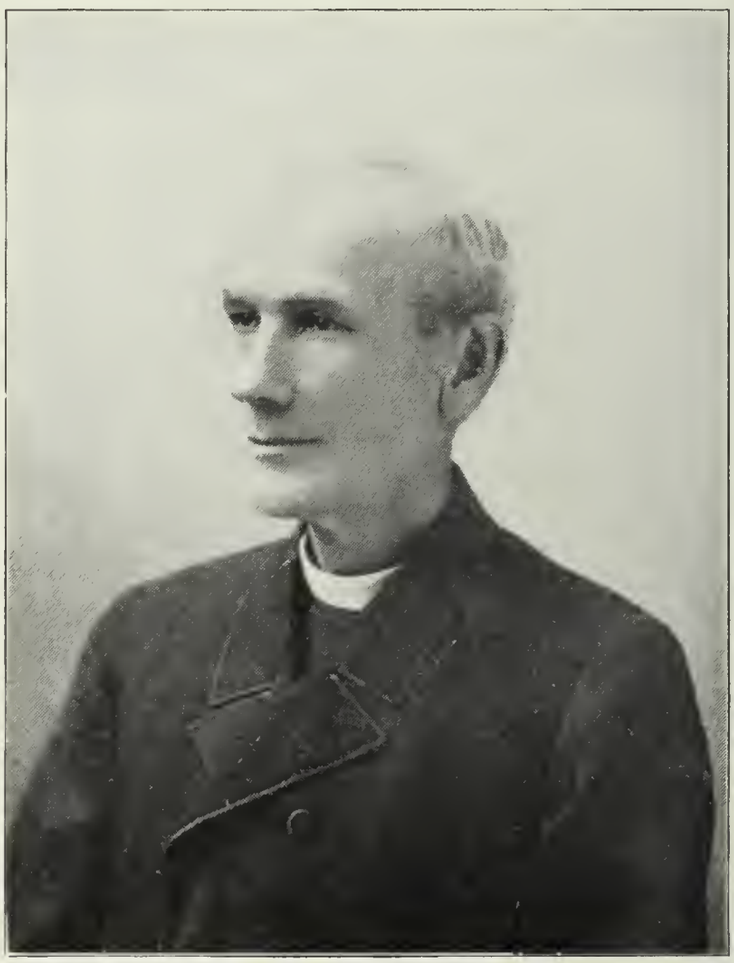
REVEREND JOHN MACKIN, THE NINTH PASTOR OF ELGIN.

In the County Armagh, Ireland, a county hallowed by the works of St. Patrick, his sisters and disciples, in the year 1833, John Mackin was born. From early youth, when he began to form plans for his life work, he had but one idea—that of the priesthood.

He studied at the renowned Seminary of All Hallows, Ireland, and was there ordained in 1861 for the diocese of Chicago. Bidding adieu to his kindred and the scenes of his childhood, soon after his ordination

he sailed for America. Entering his chosen field, he was assigned by the Right Reverend James Duggan, then bishop of the diocese, to St. Mary's parish, Chicago, where he officiated for two years, when he was made pastor of Lockport, with its out-missions of Lemont and Sag Bridge.

At Lockport he built the tower of the old St. Denis' Church and placed therein the bell still in use.



REV. JOHN MACKIN.

St. Mary's parish, Peoria, became his next charge, becoming there the successor to Father Abram J. Ryan, "the poet priest of the South." In this parish Father Mackin built and established one of the best parish schools in the State. He became pastor of Peoria in March, 1864, and remained until June 8, 1871, when he was transferred to Joliet, where for many years he was pastor of St. Mary's parish.

On the second of September, 1877, during the celebration of his first mass in Elgin, Father Mackin announced that at the command of his bishop he came to assume charge of the parish; then proceeding

to the delivery of a sermon evinced pulpit ability few preachers can hope to attain, much to the pleasure and gratification of his hearers.

As soon as he was settled in his surroundings, Father Mackin immediately bent to his priestly duties. Observing the old church edifice to be no longer adequate to the requirements of the parish, under the supervision of a Mr. Garvy of Chicago, he had it remodeled and enlarged by veneering the walls of the old structure with brick and adding a transept of the same material.



REMODELED CHURCH AND THE PAROCHIAL RESIDENCE.

While this work was in progress, the remains of Fathers Gallagher and Carroll were removed from their resting places beneath the old part of the church and appropriately reinterred beneath the new addition. By the end of 1879 the exterior was completed, and soon the interior was finished and refurnished with new altars, pews and stations of the cross, to the entire satisafction of priest and people.

Father Mackin next induced the Sisters of the B. V. M. to locate in the parish and transferred to this order the unfinished parochial school property, upon their agreement to assume the debt on and to complete the same.

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On the lot in Gifford street adjoining the church a few years later Father Mackin, at a cost of about $6,000, built a parochial residence. Here, soon after its occupancy, while the pastor was in the East on a needed vacation, Father Patrick Eugene Turner, a young priest from Chicago who came as a substitute during Father Mackin's absence, died suddenly with symptoms of appendicitis.

* * * *

ESTABLISHMENT OF ST. JOSEPH'S CHURCH.

In 1887 a number of representative German Catholics of the parish secured an option on the brick Presbyterian church edifice in Villa street, near Chicago street, which later, by the authority of the archbishop, was purchased. After reconstructing the interior to meet the requirements of the new congregation, it appeared a neat little chapel.

The Germans then withdrew from the old and formed a new parish, which has been served in turn as pastors by Fathers B. Westharp, Arthur Riss and Joseph Rohde. Father Rohde was appointed August 15, 1901, and is doing his best to advance the interests of his charge.

* * * *

Though the unforeseen delay in the publication of this volume has been a source of some disappointment, it affords us pleasure, as it goes to press, to add to the preceding brief record of St. Joseph's parish a memorandum of its progress in the interim, much of which is due to the encouragement and guidance of its zealous pastor, Father Rohde.

Within the past year it was determined by priest and people that the old church in Villa street and the school room in its basement were too small for the growing congregation, which now numbers more than one hundred families. In the fall of 1902 it was disposed of, together with the adjoining property on Chicago street, which belonged to the parish. What was long known as the Schaller property, on Division street, between Center and Geneva streets, was then secured, at a cost of about $9,600, as a site for a new church and parish school building; the structures standing thereon to be used as a pastoral residence and a home for the sisters, who would have charge of the school.

To Mr. J. W. Brinkmann, of Chicago, the well-known church architect, was entrusted the work of plans and specifications for the new edifices. These were soon presented and accepted, and in May, 1903, the


St. Josephs~ Church
Rev. Arthur A. Riss
Rev. Joseph Rohde
Rev. B. Westharp

contracts were let and ground broken for foundations of the new buildings. So rapidly did the work progress the school building was under roof and the church well under way when the Right Rev. P. J. Mul, doon, bishop of the archdiocese, came on the evening of June 21, 1903- to lay the corner stone of the church. This ceremony was witnessed by a concourse of interested people, that covered the parish grounds and the adjacent streets, the most of whom, including courts of the Catholic Order of Foresters, from Chicago, Aurora, Winfield, West Chicago, Hampshire, Volo and Elgin, accompanied by a brass band, met the Right Rev. Bishop and the accompanying clergy on their arrival in the city and escorted them to the parochial residence.

The congregation took possession of and heard the first mass in the new church, which was said by Father Rohde, assisted by Father Hoendrup, of Shermerville, on Sunday, August 23, 1903. The citizens of Elgin, in general, congratulate the pastor and the congregation in the speedy and successful termination of their efforts and share with them the pride all must feel in the erection of another temple to Christianity that is an ornament to our city.

The new St. Joseph's church is of Toronto pressed brick of a dark red shade, with trimmings of Bedford sandstone and substructure of Joliet sandstone. It is Romanesque in design. The tower is 100 feet in height. The auditorium is 125x39 feet, and the center elevation of the arched and ribbed ceiling is 35 feet. The interior trimmings are of hard pine, with flooring of hard wood. The three altars are of a beautiful Roman pattern, and together with chancel rails and pews are of oak, designed and manufactured by Messrs. Hann & Wanzerin, of Milwaukee, Wis.

The seating capacity of the church is about four hundred. The entire parish buildings will be heated from a steam plant located in the basement of the church.

The new parochial school house is located just to the northeast of the church, and is also of brick, 25x58 feet in dimensions. Though unpretentious in exterior appearance it is neatly finished and comfortable in the interior, and can readily accommodate one hundred pupils. It has two nice large rooms, a good basement and ample play ground for the children. The two rooms are so arranged with folding doors they can be readily transformed into a large hall.

The school will be presided over by the Sisters of St. Frances, whose reputation as instructors need no testimonials in the community.



NEW ST. JOSEPH'S CHURCH.

The total cost of the church and school building will be inside of $20,000, which, taking the price of material and labor at the present time into consideration, speaks well for the judgment and attention of those who had the work in charge.

BIOGRAPHY OF REV. JOSEPH RHODE.

Father Joseph Rhode was born March 19, 1843, in Rietberg, Westphalia, Germany. He completed his grammar school course in the German Gymnasium of his native town and then entered Paderberg College, where he studied for six years, graduating with honor. At the seat of the bishopric, which is located in the college town, he was elevated to the priesthood in 1870. After serving in the capacity of a priest in his native country for six years he came to Chicago.

Since coming to this archdiocese Father Rhode has worked diligently and successfully in many German parishes and missions. Among them before coming to Elgin he served at St. Peter's, Chicago, Kankakee, North Aurora, and Volo and Fremont Center, Lake county, Illinois.

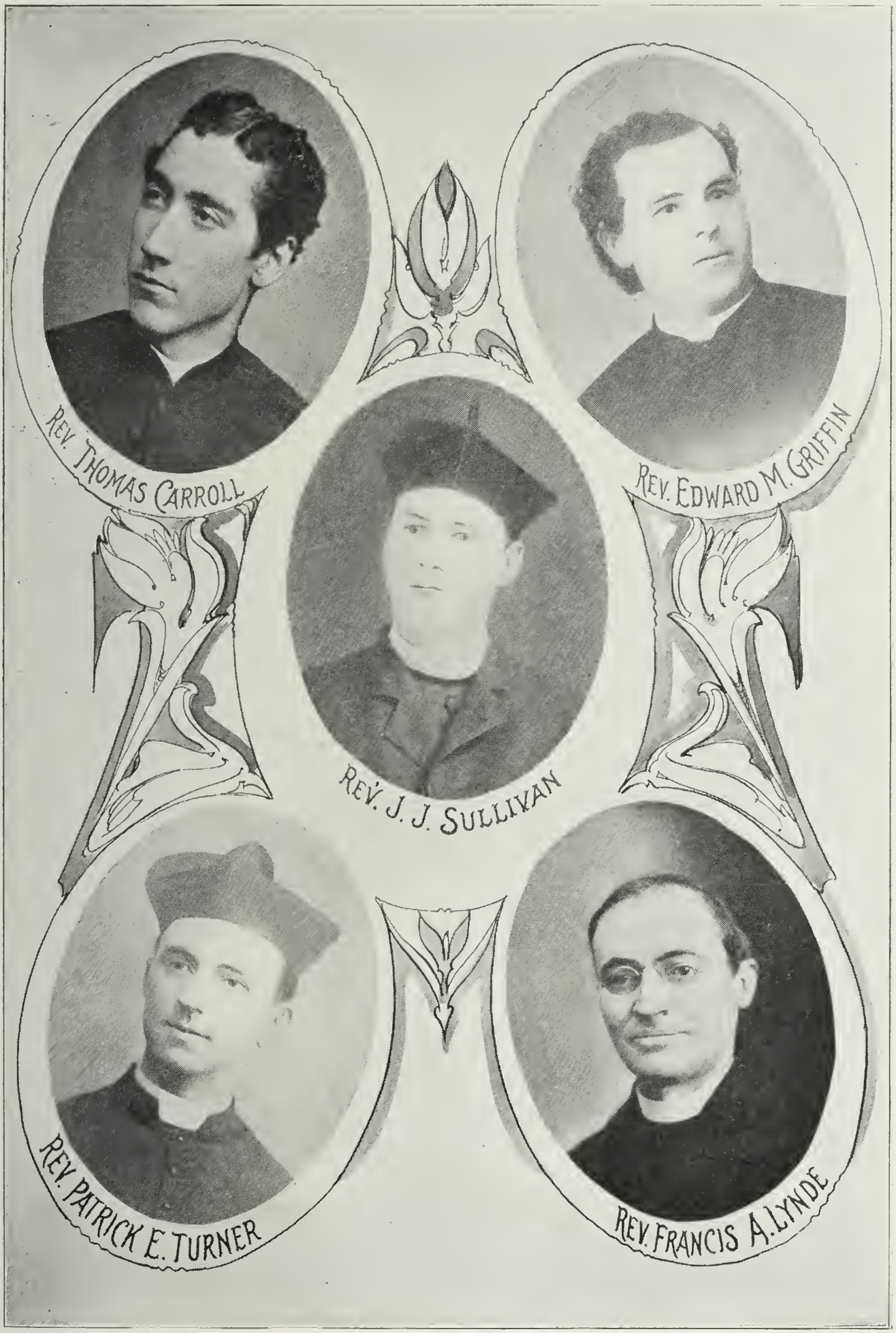
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After the Third Plenary Council Father Mackin was made an irremovable rector and a member of the archbishop's council.

During his pastorate in Elgin the following young priests in the order named served as Father Mackin's assistants: Fathers Thos. Carroll, Edward M. Griffin, J. Sullivan, Joseph Dwyer and F. A. Lynde. Of these but Father Griffin, now an assistant with Father H. O'G. McShane in Chicago, and Father Lynde survive.* Father Carroll died in Ireland, while on a visit in pursuit of health. Father Sullivan died in Chicago of blood poisoning, contracted while attending a patient at a hospital. Father Dwyer met a sudden and accidental death in an Eastern city. After celebrating mass, while crossing a street with a brother priest, he was run down by a street car. He died soon afterward with true Christian submission to the will of Divine Providence.

Late in the fall of 1896 Father Mackin began the erection of the magnificent new church of St. Mary's, the corner stone of which was laid July 31, 1898. With a pardonable pride he watched the noble pile assume its vast proportions, but he did not live to say mass in it. With

*Father Lynde died at Boulder, Colorado, September 30, 1902, since this article was written.



PRIESTS WHO ASSISTED FATHER MACKIN.

the humility and resignation of the true priest that he was, after a long sickness, he surrendered his soul to the God who gave it on the twenty-fourth of August, 1899. And sadly enough the first services in the new church were those of his own funeral, with its mass of requiem, the celebrant of which was his cousin, the Reverend M. T. Mackin, pastor of St. Brendan's Church, Chicago. Father H. P. Smyth, pastor of St. Mary's Church, Evanston, delivered the funeral sermon, during which he paid an eloquent and merited tribute to the life of the deceased pastor. Near a hundred of the clergy of the diocese came to pay homage to the memory of the good priest and to assist at the mass for the repose of his soul. And spacious as is the new church, its capacity was inadequate to the demands for admission of the throng of citizens and parishioners, who were there to attend the obsequies, and offer with humility their prayers that the soul of the priest who had unpretentiously, for twenty-two years, labored among and for them, with all those of the faithful departed, might, through the mercy of God, rest in peace.

The casket containing the remains of Reverend John Mackin is inclosed in a brick vault beneath the floor on the west side of the church, about six feet from the wall near the angle of the transept, opposite a tablet which was erected to his memory.

In person Father Mackin was of medium height, spare of build and was of a nervous sympathetic temperament. A glance at his clean-cut features would evince the dignified scholarly gentleman. His ideals were of the highest order and he strove to attain them.

Though sensitive and jealous of his rights, he willingly accorded others the same consideration he sought himself. He possessed great mental capacity. He was alert and always a student. His ability and intellectuality were recognized by his archbishop and the priests of the archdiocese, who often sought his opinions and advice in their councils. If this gave him any pleasure, it was only as testimony to his rectitude, candor and honesty. He was an eloquent preacher. Though unpretentious in regard to oratory, his sermons and discourses glowed with the fire of genius, were always instructive and interesting and seldom failed to find responsive chords in the hearts of his congregation.

The gentleness of his disposition, the simplicity and regularity of his daily life, his devotedness and self-sacrifice as pastor, his kindness to the poor and afflicted, his consideration to the erring and fallen, all these, combined with his disregard for self, rendered him a model priest.

He commanded the respect of all who knew him. The memory of his beautiful character will long remain a cherished remembrance among his people.

Father F. A. Lynde, who came from Aurora, Illinois, in the spring of 1892, to assist Father Mackin, remained in charge of the parish after the death of that revered priest.



THE OLD CHURCH, DECEMBER 17, 1899.

In his efforts to raise money for the completion of the church Father Mackin was rendered efficient aid by Father Lynde, who did all in his power to carry out the plans of the deceased pastor when the burden rested upon his own shoulders. In the fall of 1899, Father D. J. McCaffrey of Chicago came to assist Father Lynde in administering to the demands of the parish.

Through the efforts of these priests, with the support of the congregation, the new church, though far from completion, was ready for

occupancy when the newly appointed pastor, the Rev. John J. McCann, came on December 24, 1899, to assume control of the parish.

On December 17, 1899, Father Lynde celebrated the last mass said in the old Church of the Immaculate Conception, about which are clustered memories of other days. Within its sacred walls most of the congregation of today were baptized and confirmed. Here many were joined in the holy bonds of matrimony and went forth with the priest's advice and benediction in happiness, good Christians and useful members of society. And here, above the biers of our departed kindred and friends, have we heard the last requiem sung and the last rites read ere we laid to rest all that was mortal of the dear ones, whose voices, now hushed forever, we heard in prayer and chant so often in praise to the meek and lowly Nazarene.

Father Lynde remained an assistant with Father McCann until September, 1900, when the condition of his health forced him to seek relief in a milder climate.

BIOGRAPHY OF FATHER LYNDE.

Rev. Francis A. Lynde of the archdiocese of Chicago, was born in Chicago, Jan. 19, 1864. The family moved to Waukegan, Ill., during his childhood, and his early education was received in the Waukegan parochial school. He made his classical and theological studies in the Niagara University, and was ordained to the priesthood by the late Bishop Ryan, C. M., of Buffalo, N. Y., June, 15, 1889.

His first appointment in the Chicago archdiocese was at Dixon, Ill., where he remained two years. He was one year assistant pastor at Aurora, Ill., and eight years assistant pastor to the late Father Mackin, Elgin, Ill., and acting pastor at Elgin following the death of Rev. Father Mackin until the appointment of the present pastor, Rev. John J. McCann.

In September, 1900, he was obliged on account of failing health to relinquish active duty and seek restoration in Colorado. While in the West he visited many places, even going as far as El Paso, Texas, where he spent the early part of the year 1902 in his efforts to regain health, which at the time seemed to be improving. Late the following spring he returned to Colorado, where his remaining strength gave way, his malady, tuberculosis, complicated with stomach trouble, having baffled the best medical skill. He died at Boulder, Colorado, Sept. 30, 1902.

The remains were brought to Chicago by his mother, and the funeral was held from her home, 267 Webster Avenue, Saturday morning, Oct. 6th, to St. Vincent's Church, where the service began at 9:30, with the office of the dead chanted by about fifty priests of the archdiocese, among whom was Father Grace, a professor at Niagara University, and many of his classmates.

The solemn mass of requiem was sung by Father E. W. Gavin of Waukegan, for whom in boyhood the deceased served mass; Father Foley of Pullman was deacon, Father J. B. Feeley of Harvey was subdeacon, and Father J. M. Scanlan of St. John's Church, Chicago, was master of ceremonies.

Father P. C. Conway of St. Pius' Church, Chicago, a classmate of Father Lynde's, preached the funeral sermon, an eloquent and touching discourse, during which he paid a glowing tribute to the disposition, life work and death of the deceased, following with words of sympathy and encouragement to the bereaved mother—widowed since the infancy of Father Lynde; her husband, a Union soldier, was killed during the Civil War—and to the loving and self-sacrificing sister.

After the services in Chicago, the funeral cortege was by train to Waukegan, where, after a short service at St. Mary's Church, the interment took place in the parish cemetery. Revs. E. W. Gavin, P. C. Conway, E. A. Murphy, J. J. Morressey, M. Sullivan, Joseph Joyce and T. Kearney officiated at the grave.

Laying of Corner Stone of New Church.

REV. P. GILDEA.

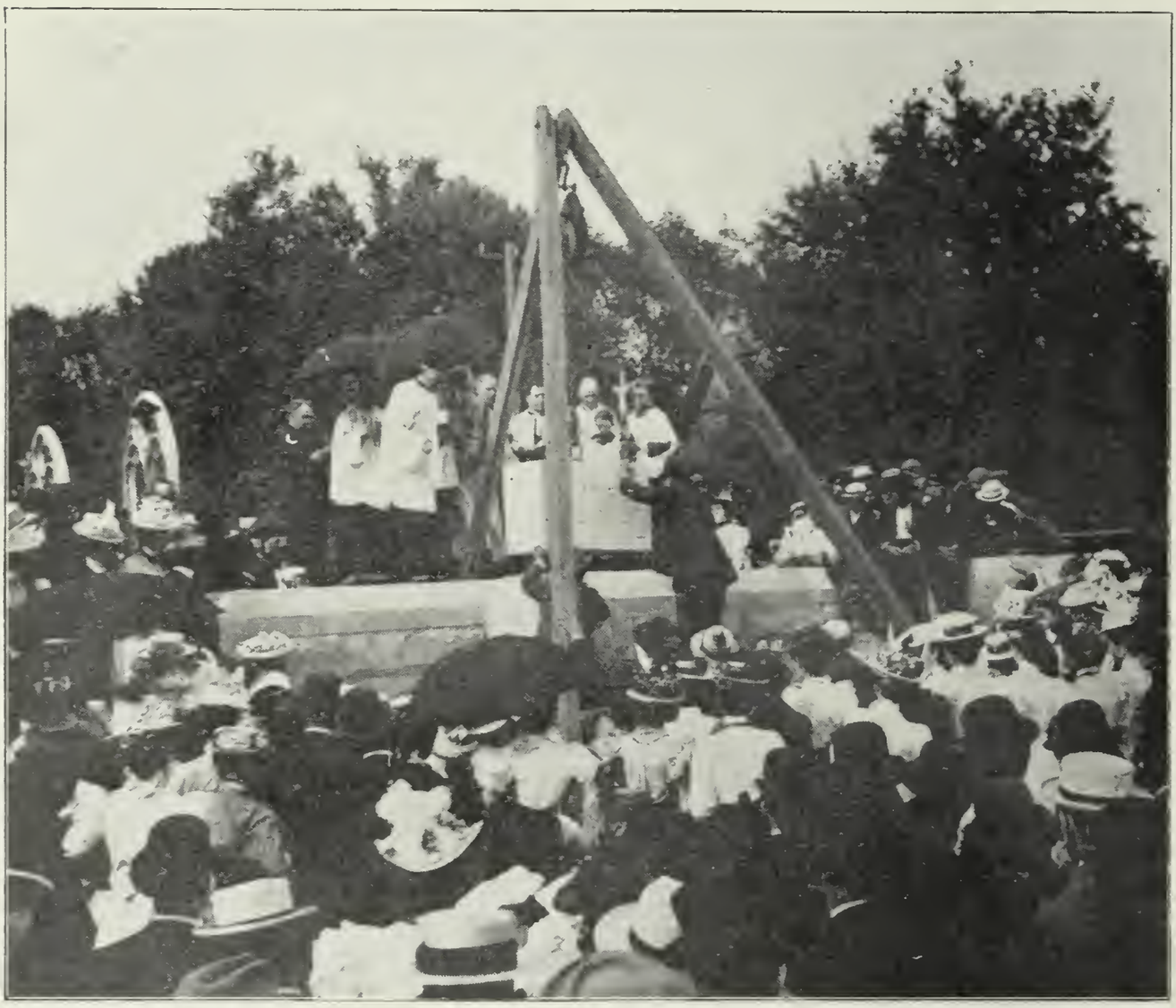
The corner stone of the present beautiful edifice was laid Sunday afternoon, July 31, 1898. It was a day and a scene not soon to be forgotten by those who were fortunate enough to be present. The weather was perfect. The people began to arrive early, so that every inch of space in and about the church was taken long before the time appointed for the ceremony. There must have been three thousand people present, Catholics and non-Catholics. The walls of the new church had risen to a height of some six feet; they were profusely decorated with the national colors. The floor had been put in place, and here seats had been reserved for the leading members of the congregation and other prominent citizens.

At 3.30 p. m. the strains of martial music were heard. The Elgin military band, led by Mr. J. F. Tetzner, swung around the corner of Chicago and Gifford streets. Then came the Catholic Foresters, Elgin Court No. 137, and St. Joseph's Court, one hundred and fifty in number. They made a splendid appearance as they marched along at a lively pace, honest enthusiasm written upon their manly faces. After the Foresters had taken their places, the crowd settled back to waiting patiently once more. The sun beat down in all its July fierceness. Those who had parasols put them up; those who had not wished they had.

About 4 o'clock there was a sharp clicking of watches. It was the hour fixed for the ceremony. All eyes were on the parochial residence. At last the procession came forth, glistening in vestments of white and gold. First came the cross-bearer, bearing aloft the emblem of salvation; then came two acolytes with lighted candles. After them came the clergy, two and two, and lastly came Father Mooney, the chancellor of the archdiocese, who was to perform the ceremony. He was vested in alb, stole and cope. The procession wended its way slowly from the parish house to the new church, the crowd respectfully parting to make way.

And here some indefinable feeling of awe and reverence seemed to creep over the waiting multitude. Even the whisperings of conversation gradually died away. And when the procession reached the place designated for the High Altar, and marked by a large wooden cross, every sound was hushed. "Quam dilecta tabernacula tua!" "How lovely are thy tabernacles, O Lord of Hosts!" Rich and clear came the words, borne on the warm afternoon air. The people bowed their heads; some knelt, and a few of the older people wept silent tears. Perhaps they were thinking of another corner stone that was laid fifty years ago. "Blessed are they that dwell in thy house, O Lord; they shall praise thee forever," continued the chanting priests. "Better is one day in thy courts above a thousand. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners. For God loveth mercy and truth; the Lord will give grace and glory. He will not deprive of good things them that walk in innocence. O Lord of Hosts, blessed is the man that trusteth in thee." (Psalm 83.) While the priests sang this psalm, so beautiful in itself, and so appropriate for the occasion, the officiating priest blessed the place intended for the main altar. The procession then moved to the other end of the building, or to that part of it fronting on Fulton street, where the corner stone was held in mid-air, ready to be dropped into its place on a moment's notice. Some appropriate prayers were here recited. "O Lord Jesus Christ, Son of the living God, who art the Stone cut without hands from the mountain, make firm the stone about to be placed in thy name." Then the priest sprinkled the stone with holy water, and cut the sign of the cross on it three times with a mason's trowel, using at the same time the invocation of the blessed Trinity—"In the name of the Father, and of the Son, and of the Holy Ghost." Again the celebrant prayed. "Bless this stone, O Lord, and grant, through the invocation of thy name, that all who give towards the building of this church, with a pure intention, may receive health of body and peace of soul, through Christ our Lord. Amen." Then the litany of the Saints was recited, followed by Psalm 126. "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it." And so on to the end of the psalm. At a sign from the master of ceremonies, the stone, guided by the hand of the priest, slowly settled into its place. Other prayers were recited, other psalms were sung, the walls of the church were sprinkled with holy water, and the ceremony was over.

Thus was laid the corner stone upon which has since been raised the beautiful church that now graces the northwest corner of Gifford and Fulton streets. Church of the Immaculate Conception it was then called, although the name has since been changed to that of St. Mary's by the authority and approval of the archbishop. The corner stone



THE LAYING OF THE CORNER STONE.

itself can easily be seen by anyone entering the church from Fulton street. It is on the right hand side of the main entrance, about six feet above the ground. It is a beautiful sand stone, weighing eighteen hundred pounds, and bearing on its face the simple inscription, "St. Mary's, July 31, 1898." There was placed in the corner stone, in a hollow made specially for that purpose, a strong box of copper, con-

taining copies of the daily papers, samples of the coins of the United States, and some ecclesiastical documents. These, no doubt, will be a subject of interest for the antiquarian of some future day.

This sketch would be incomplete without some account of the sermon delivered on the occasion by Father Egan of Auburn Park, Chicago. It was pronounced a masterly effort in sacred eloquence by those who heard it. Unfortunately, however, we have not been able to find any manuscript of the sermon. The only reference we have a hand is the Elgin Daily Courier of August 1, 1898.

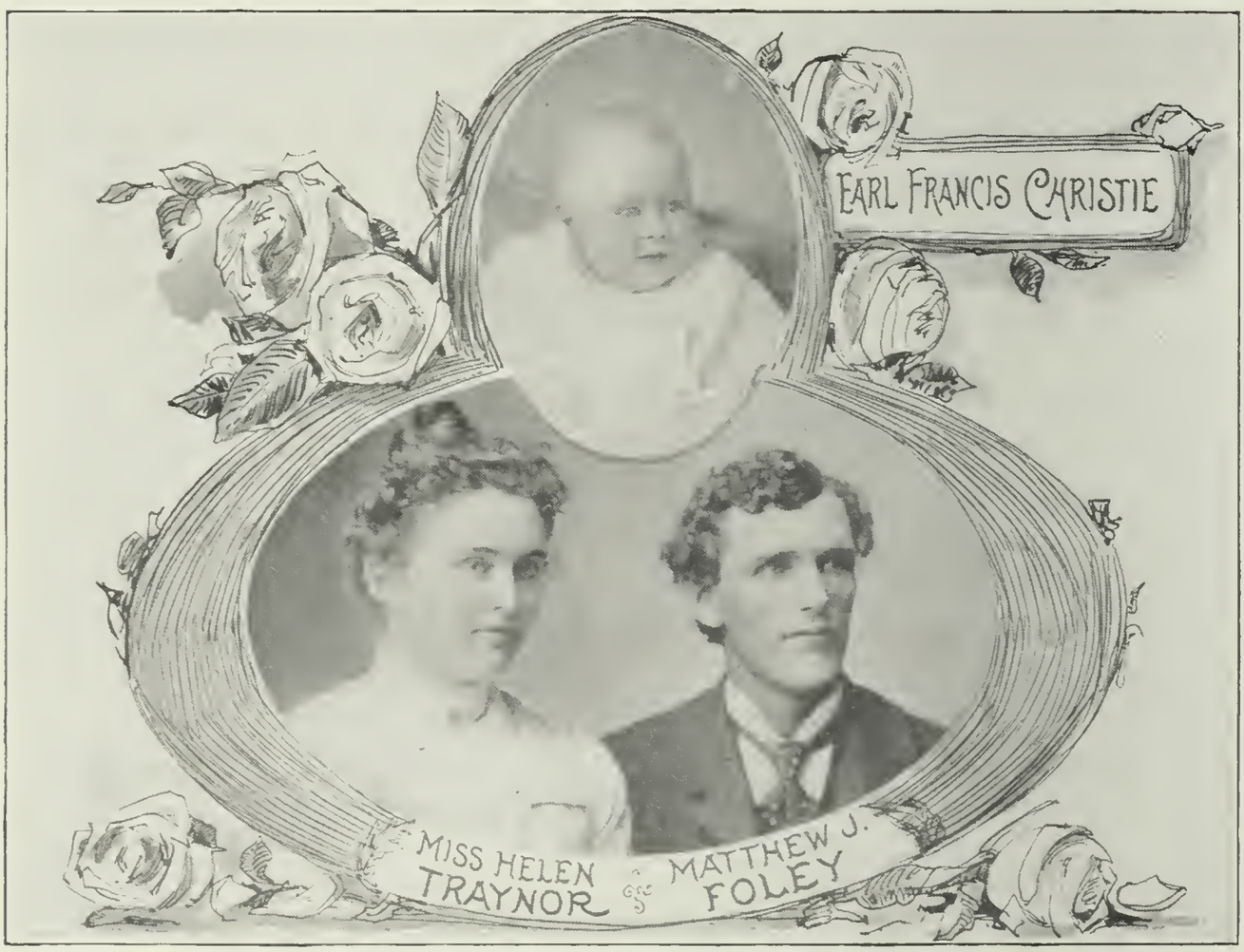
Father Egan gave a brief outline of the history of the Catholic Church, showing that it was the oldest society in existence bearing the name of Christian. In part, he said: "Christ came on earth to save mankind from sin and the consequences of sin. This He accomplished by His life and teaching, and especially by His death on the cross. Before going back to His Father, before He ascended into heaven, Christ founded an organization or a society that was to continue the work He had begun. This society, this organization, is the Catholic church, the same that exists today in all parts of the world, teaching the same doctrines that Christ taught, administering the sacraments as He instituted them, exercising the corporal and spiritual works of mercy as He commanded. Your church, your congregation here in Elgin, is a branch of that glorious institution."

The preacher then went on to say, that as Christ really dwelt in every Catholic church by means of His eucharistic presence, no pains should be spared to make His dwelling place all that it should be. No temple could be too magnificent for Him, whom the heaven of heavens cannot contain.

Father Egan commended the pastors and the people of Elgin for their taste, their generosity and their enterprise, of which he saw ample evidences before him. He did not hesitate to say that the Elgin church promised to be the most beautiful of all suburban churches in the archdiocese. He earnestly exhorted the people to continue in their generosity, not to relax their efforts till every cent of debt was paid. They could then call the church their own, and offer it to God as a tribute of their homage and devotion.

A subscription was then taken up, some of those present contributing quite generously. A good sum was realized, which was used in helping to defray the expenses of the day.

Some figures may be of interest here. The new church is one hundred and thirty-two feet in length, and seventy-two feet wide in the transept. The roof is sixty-three feet high; the clear-story walls are forty-three feet. The tower will be one hundred and seventy-five and one-half feet. The interior woodwork is of oak. The seating capacity is eight hundred and ten. The cost, exclusive of furniture, is forty thousand dollars. The architect was Martin Carr of Chicago.



THE FIRST CHILD CHRISTENED AND THE FIRST COUPLE MARRIED IN THE NEW CHURCH.

Among the priests present on the occasion of the laying of the corner stone were: Fathers P. A. L. Egan, N. J. Mooney, P. J. Muldoon, B. P. Murray, M. T. Mackin, Ed. A. Murphy, P. J. McDonnell, H. O'Gara McShane, D. F. McGuire and D. Hayes, all of Chicago; William J. McNamee of Joliet, M. Stack of St. Charles, H. P. Smyth of Evanston, George H. Rathz of Batavia, Joseph T. Shields of St. Louis and Joseph Rohde, St. Joseph's.

The altar boys were Edward Kelley, James Meenagh and George McLoughlin.



ST. MARY'S CHURCH.

Salutatory.

St. Mary's Church, Elgin, December 24, 1899. Rev. John J. McCann.

It is hardly necessary for me to say that I am delighted at my appointment to the pastorate of this great parish of St. Mary's, Elgin. The fact that it is one of the ten irremovable rectorships of the archdiocese makes it a most desirable charge. More than that, the reputation which it has long enjoyed for its intelligent faith, its piety, its generosity and its spirit of union and good will, makes it worthy the ambition of any priest.

While I am more than pleased at my appointment, I assure you it is not in a spirit of pride that I enter upon my duties. That memorial tablet over there is sufficient to stifle any such feelings. That marble recalls the memory of my predecessor, a priest universally respected for all the solid qualities that go to make a man and a priest. His life on earth is ended, his work is done, and the verdict of the world is that his life was a noble one and his work well done. When he died he had to his credit forty years of faithful service in the priesthood. In the natural order of things I have many years yet to live and the greater part of my work is still before me. That tablet speaks of work accomplished. In me you can see at most the promise of work to be done.

The task assigned me is a great one, materially and spiritually considered. I approach it with humility indeed and yet with hope. I feel confident of success, first, because hope and courage are natural to my youthful years. Another reason of confidence is the fact that I come here not without experience. During the last five years I have had a fair measure of success in a field that few cared to enter and where failure was prophesied for me. My work in Oregon, Polo, Byron and Ashton, the missions under my charge, more than anything else secured for me the promotion to this parish.

I feel confident of success also, because I trust in the hearty cooperation of Father Lynde, who has labored so long and so well in

your midst. He is acquainted with all of you and is familiar with the affairs of the parish. Since Father Mackin died his position has been a very trying one. Not knowing when a new pastor would be appointed or what would be his work, he had to exercise the greatest prudence. He would naturally fear to do anything which the new pastor might not approve. When I came and learned of what he had done I could not but congratulate him. He had filled a difficult position well. I am pleased to bear witness to his good work. I feel that we understand each other perfectly and I feel certain that his future cooperation will greatly tend to lighten my labor.

Finally, I trust in the zeal and generosity of the whole parish, not forgetting even the children. What has been already done speaks volumes for your good will and generosity. Loving your former pastor, as I know you did, I am sure you are most anxious to see this church completed and paid for, because you know how much he desired it. Moreover, this is to be the temple of God; not a place where you come to offer worship merely, but a place where God is to dwell corporally in the blessed sacrament. Here in the tabernacle our blessed Lord shall ever reside. This church is to be God's house in the literal sense of the words. Believing this, as you do, you must be ready to work and contribute that it may be worthy of God.

Above all, I trust in the grace of God. Without His grace we would work in vain. Pray, therefore, that He may lavish His grace on us priests and on yourselves. Doing all we can ourselves by our natural power, God's grace will not permit that our efforts fail.

Still, my dear brethren, the material work before us is only one part of our duty. It is a great work, but it is not all. Nor is it the more important. The end of religion is not the erection of churches and schools and the holding of great ceremonials. These are only a means to an end. The end of them all is our own personal sanctification. We must not, therefore, imagine that we have done our duty when we have completed and paid for our church edifice. In the meantime we must labor for our own sanctification. We must be holy, as God is holy, if we hope to abide with Him in eternity.

We priests are the ministers of God, empowered and commanded to assist you in the work of personal sanctification. God has appointed us to preach His gospel, to administer His sacraments, the channels of grace, and He desires us to be models of the virtues which we inculcate. I do most earnestly pray that we shall not be wanting in our part, and

you must pray for us, "lest," as St. Paul says, "after we have preached to others we ourselves should become castaways."

Without going into details, I can at least promise that we shall give you the best service in our power. In the old church many things were difficult or impossible which here are feasible. Father Mackin had planned many improvements in the way of devotions and sodalities when he should have moved into this new building. I shall endeavor to carry them out as I learn your wishes and needs and as opportunity offers. We shall do all we can to encourage the choir. In my estimation good music is a most important feature of church service. I am gratified to find here such an excellent choir and I shall do all I can to assist and encourage them.

Finally, the children shall come in for a large share of my attention. If we would perpetuate the church we must see to the early training of the children. The future of the church depends upon their education. The intelligent faith, the piety, the generosity and general good spirit of this parish is due in very great measure to the influence of the school which you have had in your midst so many years. In every place where these sisters have schools they enjoy the highest reputation as teachers. Whatever I can do to further their work I shall be most happy to do. All thoughtful men will admit that where it is possible, a school in which science and religion go hand in hand is the ideal one. Here in this parish we have such a school and I would like to see you all take advantage of it.

In conclusion, there are two suggestions which seem appropriate on this occasion. We are opening today the magnificent edifice which Father Mackin so longed to see completed. I would suggest, therefore, that you offer your prayers and communion for the repose of his soul. I would also ask you to pray for us priests who are to continue his work. Pray that we may not succumb to the burdens and heat of the day. Pray that we may labor faithfully all the day, so that we may not fear to meet the Lord of the harvest when at eventide the angel of death shall summon us home.



THE FIRST ARCHBISHOP OF CHICAGO AND HIS AUXILIARY BISHOPS.

Rev. John J. McCann.

THE TENTH PASTOR.

Rev. John J. McCann was born in Providence, Rhode Island, October 25, 1862. He is the son of George T. and Catherine McCann of Aurora, Ill, to which place the family moved in July, 1866. Father McCann attended the Aurora public schools, and had spent one year in the high school when he went to college. Entering St. Viateur's College, Bourbonnais, Ill., in September, 1877, he remained there five years in the study of the classics and philosophy. He studied theology and kindred sciences in St. Mary's Seminary, Baltimore, Md., finishing the regular course of clerical studies January 6, 1888, on which date he received ordination at the hands of His Eminence Cardinal Gibbons. The next seven years he spent as assistant at St. James', Chicago; St. Philip's, Chicago; St. Mary's, Joliet, and St. Michael's, Galena. He was appointed pastor of the missions of Oregon, Polo and Forreston by Archbishop Feehan, November 28, 1894. He soon afterwards annexed the missions at Byron and Ashton. He organized the first Catholic congregation and built the first Catholic church at Byron in 1895. A four acre cemetery and six town lots were also purchased by him at Byron. The churches at Oregon and Ashton were greatly improved under his pastorate. In Polo he secured a centrally located lot and erected a new church at a cost of a little over $10,000. Both churches which he built, that at Byron and that at Polo, were fully paid for before the first mass was said in them.

Father McCann is a member of the Albert Woodcock Camp, Sons of Veterans, Byron, Ill. When the Spanish American war broke out he was appointed chaplain of the Sons of Veterans' provisional regiment by Colonel Hamilton. In union with the regimental surgeon, Dr. E. H. Abbott of Elgin, he enlisted a full company of soldiers for the regiment in the vicinity of Oregon and Byron.

At a competitive examination, held Friday, December 15, 1899, at the Cathedral residence, Chicago, he passed a successful examination



PRESENT PASTOR OF ST. MARY'S PARISH AND ASSISTANT PRIESTS.

before the Archdiocesan Examining Board, and the next day was appointed by Archbishop Feehan to the irremovable rectorship of St. Mary's Church, Elgin.

REV. PATRICK GILDEA.

Rev. Patrick Gildea was born in Ireland, June 4, 1868. He studied classics at St. Jarlath's College, Tuam. Coming to America in August, 1886, he entered Niagara University in September of the same year, where he pursued his studies in philosophy and theology for the next six years. He was ordained for the Archdiocese of Chicago, June 11, 1892, by Bishop Ryan of Buffalo. His first appointment was to St. James' church, Chicago. He came to Elgin in August, 1900.

REV. JOHN B. MURRAY.

Rev. John B. Murray, at present one of the assistant pastors of St. Mary's church, was born in Chicago.

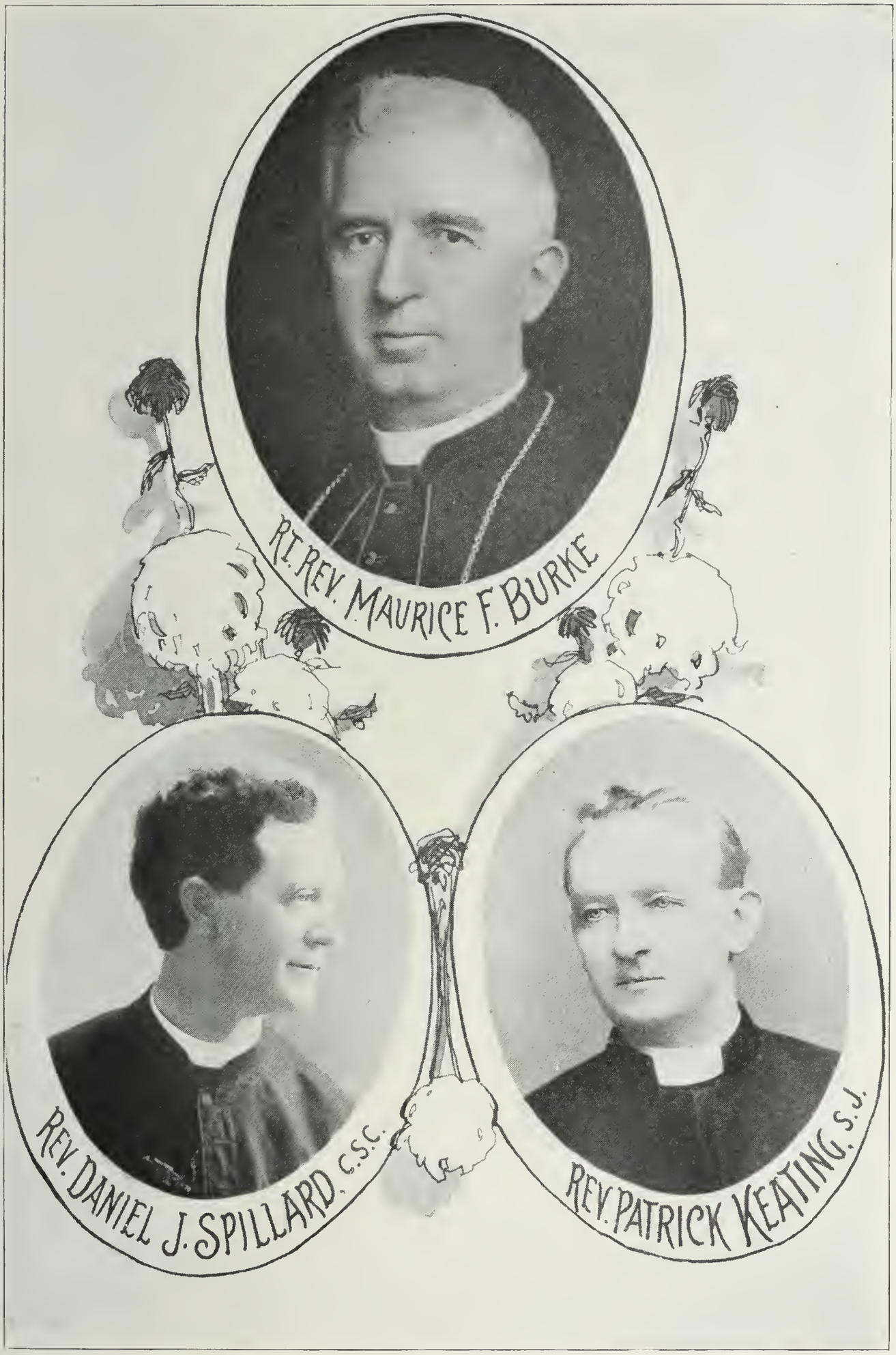
He was educated at St. Canisius' College, Buffalo, N. Y., and St. Mary's Seminary, Baltimore, Md. He was ordained priest on June 22, 1895. As a priest of the Archdiocese, he has served as assistant at St. Mary's, Aurora; St. Leo's, Chicago; St. Patrick's, Rochelle. He came to this parish April 29, 1901.

PRELATE AND PRIESTS WHO WERE ELGIN BOYS.

Among the prelates and priests who are a source of pride to their creed and country, the parish of Elgin has the honor to name four sons of its pioneers who spent a goodly portion of their boyhood within its border. They are Rt. Rev. Maurice Francis Burke, Bishop of St. Joseph, Missouri; Very Rev. Daniel J. Spillard, C. S. C., President of Holy Cross College, New Orleans, Louisiana; Very Rev. Patrick Keating, S. J., President of St. Xavier's College, Melbourne, Australia, and Rev. Michael Hennessy of the diocese of Puebla, State of Puebla, Mexico.

BISHOP BURKE.

Rt. Rev. Maurice Francis Burke was born in Ireland, May 5, 1845, being the sixth of eight children (of whom he is the youngest survivor) born to Francis N. and Joanna C. Burke.


RT. REV. MAURICE F. BURKE
REV. DANIEL J. SPILLARD, C.S.C.
REV. PATRICK KEATING, S.J.

The family came to America in 1849 and settled in Chicago. In 1856 they moved to Elgin and fixed their home on a farm in Hoosier Groove, which was purchased by the father. There, at the district school and at the Elgin Academy, young Maurice received his rudimentary education. At the age of eighteen he entered the University of St. Mary's of the Lake, Chicago, where he remained until February, 1866, when he matriculated at the University of Notre Dame, Indiana. During the following September, having been accepted as a student, he was sent to the American College at Rome, where, after completing a thorough course, he was ordained by Cardinal Patrizi on May 22, 1875, for the diocese of Chicago.

On his return to his diocese he was assigned to duty in St. Mary's Church, Chicago, as assistant priest, where he remained until March 24, 1878, when he was appointed by Bishop Foley to the pastorate of St. Mary's parish, Joliet. There, by his zeal and energy, he soon completed a fine stone church, built and established parochial schools and procured a site for a Catholic cemetery on the east side of the city. The evident ability of the devoted priest marked him as one to whom important duties could be confided. When the diocese of Cheyenne was erected he was elected by the Sovereign Pontiff to guide the new flock and was consecrated its first bishop on October 28, 1887, at the Cathedral of the Holy Name in Chicago, by Archbishop Feehan, assisted by Bishops McCloskey of Louisville, and Cosgrove of Davenport. In this new diocese, which embraces all of Wyoming Territory, the young bishop found ample scope for his ability for organizing the work of Catholicity among the 4,500 white and 3,500 Indian adherents of the faith. With characteristic firmness he applied himself to duty and soon the diocese of Cheyenne possessed the public institutions which only the presence and energy of a bishop can call forth.

On June 19, 1893, Bishop Burke was transferred to the important new diocese of St. Joseph, Missouri. Since his arrival there he has remodeled and enlarged the cathedral, built an episcopal residence, laid out a new cemetery, and through his instrumentality the Ladies of the Sacred Heart have just completed a parochial school at a cost of $60,000.

THE VERY REV. DANIEL JOSEPH SPILLARD, C. S. C.

The Rev. Daniel Joseph Spillard, C. S. C., the oldest of thirteen children, was born in the city of Cork, Ireland, on the 8th of November,

1839. In 1842 his parents removed to the United States, and resided, for the following ten years, in Rochester, New York, where young Mr. Spillard attended the public schools for a while, and afterwards the Catholic Select School, when it was opened at St. Mary's church. He also attended the Academy of the Sacred Heart until it was finally closed. In 1853 he accompanied his parents to Erie, Pa., where he remained about one year.

In 1854 the family removed to Elgin, where the future priest attended both the public and private schools successively, and he spent two years at the Elgin Academy.

Considerably advanced in his studies, Mr. Spillard entered the University of Notre Dame, Indiana, in February, 1862. After two and one-half years of diligent application, he completed the studies prescribed in the collegiate course, and in June, 1864, received the degree of Bachelor of Arts. On that same occasion he was chosen to deliver the valedictory oration, which he did in a most effective manner. He also bore away with him the premium of honor for that year.

Some months after his graduation, Mr. Spillard resolved to link his destiny with the institution wherein he had completed his studies, and accordingly he entered the novitiate of the Congregation of the Holy Cross at Notre Dame, and, after the prescribed term of probation, made his profession in September, 1866. He continued his theological studies till August, 1868, when he was, on the 28th of that month, ordained priest.

Previous to his ordination, Mr. Spillard had been engaged in teaching Latin and Greek in the college, but after ordination he was appointed Prefect of Discipline, which office he held for two years.

His experiences, during thirty-two subsequent years of his priesthood were many and varied, and we cannot in this notice give more than a very brief outline of them.

In August, 1870, he was named pastor of St. Patrick's Church, South Bend, Indiana. During the four years of his incumbency he built a school house, paid part of the debt on the church, and instituted monthly collections, which were kept up by his successors, until all the debts on the old church were canceled and the new church was built and paid for.

Father Spillard's hard work began to tell upon his health, and his superior thought that a change of climate would be beneficial to him.

He was accordingly sent to Austin, Texas, where he remained nearly ten years. The change of climate, however, did not bring any diminution of labor. He built the first frame college building, east of the present magnificent structure, and called it St. Edward's College, after the patron saint of the then Superior General, the Very Rev. Edward Sorin.

The beautiful St. Mary's church, of which Father Spillard was pastor, was begun by him under great difficulties. The structure was not completed when he was again appointed to his former office of president of St. Edward's College. After a year he was recalled to Notre Dame to take charge of the novitiate, holding the responsible position of Master of Novices for two years.

Next we find him, with other priests of the Congregation of the Holy Cross, giving missions in Indiana, Illinois, Wisconsin and Iowa.

When the mission season closed, he took temporary charge of the little parish of Richwood, Wisconsin, and here, while attending to the wants of the few Catholics of the neighborhood, he enjoyed a well-earned and much-needed rest.

The following year we meet him again at Notre Dame, as rector of Holy Cross Seminary. Two years afterwards he was named assistant local superior at Notre Dame and teacher of moral theology. Then, in consequence of the serious illness of its pastor, St. Patrick's church was again entrusted to the care of Father Spillard, and thus, after an absence of seventeen years, he was welcomed back once more to the scene of his early pastoral labors. During his stay the old church property was sold, the debt on the church paid, and the beautiful pastoral residence built.

On the death of the Very Rev. A. Granger, July 26, 1893, Father Spillard succeeded him as local superior and second assistant general. When the present superior general of the Congregation of the Holy Cross, the Very Rev. G. Francais, made his first official visit to New Orleans, he decided that a new college building was needed and that Father Spillard was the right man to take the work in hand. Whilst directing the work, he also had charge of the Church of the Sacred Heart. It was during his pastorate that this church was built by the munificence of that grand old Catholic gentleman, Colonel Count Patrick B. O'Brien. This church was dedicated and consecrated on the same day, February 23, 1896, by Archbishop Janssens. This

church is one of the very few in the country that is consecrated. It is not out of place here to mention that the same generous benefactor did not forget the interests of the children of the parish, as his bequest of five thousand dollars ($5,000) for the erection of a parish school testifies.

In 1897 Father Spillard was called to the presidency of the Holy Cross College, just mentioned. However, he did not leave the parish until he had gone through the yellow fever epidemic of that year, daily visiting the "Isolation Hospital" until the scourge had passed. Being once asked whether, not being an immune, he was not afraid of the dread plague, he answered as any ordinary good priest might have done under the circumstances, "During my priestly life I have never shrunk from duty. I may die of yellow jack, never of fear."

At present, Father Spillard is president of the Holy Cross College, which under his management is forging to the front among educational institutions.

Besides college work, Father Spillard is chairman of the Committee of Studies for the Catholic Winter School.

For those who heard him at the celebration of our Golden Jubilee, and for our townsfolk who have had the pleasure of hearing him occasionally at his visits to Elgin, it is hardly necessary to say that he is possessed of considerable ability as a pulpit orator, which fact is recognized in his present southern home, where he is often called upon to preach on special occasions.

Father Spillard is still in the enjoyment of health and strength, and someone remarked of him not long since, "He is the youngest old man I have ever seen."

May he live long in the enjoyment of his green old age.

VERY REV. PATRICK KEATING, S. J.

On St. Patrick's Day, 1846, Patrick Keating was born in Tipperary, Ireland, where his parents, Patrick and Elizabeth Keating, for many years conducted a general mercantile business. Having disposed of their business and property in 1849, Mr. Keating with his family soon afterward came to America and settled near Elgin on all extensive farm at Fayville, which he purchased, and there the boyhood years of the subject of this sketch were spen.

He attended school in Elgin and was ta great favorite with an because of his extreme good nature and lively disposition.

In 1861 he returned to Ireland and entered Clongowes Wood College, near Dublin, of which his brother, Father Thomas Keating, S. J., was rector. He studied in Jesuit colleges in France, Germany and Italy, and was in Rome when it was besieged by Victor Emmanuel in 1870. Patrick, with other students, was assigned to care for the wounded, and relates that though bullets whizzed about them, and shells exploded near, not one of them was injured. The boys were burning with desire to show their devotion to the Pope by taking arms and pitch-



HOME OF KEATING FAMILY, FAYVILLE.

ing into the fray, but the saintly Pius IX would have no wanton blood shed. As soon as the robbers succeeded in breaking through the wall, he saw that his brave soldiers would all be sacrificed before the overwhelming numbers assailing them, and ordered all to submit for the time.

In 1880 Patrick Keating was ordained and began his mission of preaching and teaching in various Jesuit institutions in the old world. He has served as rector of Clongowes Wood College, Ireland, of St. Ignatius College in Sydney, Australia, and at present is president of St. Xavier's College in Melbourne.

He has been a faithful son of Loyola—has made many friends beyond the sea, but remembers with affection the scenes and companions of his boyhood and the awakening of Christian faith in his childish soul under the guidance of the early priests of the old church of the Immaculate Conception in Elgin.

THE REV. MICHAEL HENNESSY.

The Rev. Michael Hennessy was one of twin sons born to John Hennessy and Mary Roche, his wife, at Clintonville, Kane county, Illinois, December 24, 1867.

He attended the village school at the place of his nativity until he was twelve years of age, when with his parents and the rest of the family, he went to Tombstone, Arizona, where he was instructed at a Catholic college for about six years. In 1885 he entered St. Charles College, Ellicott City, Maryland, and later attended St. Mary's Seminary, Baltimore, where he remained about two years, when he returned to Arizona on account of the death of a brother. Remaining at Flagstaff, he received private instruction under the auspices of the Bishop of Tucson.

On October 30, 1893, he sailed for Louvain, Belgium, where he completed his studies and was ordained July 7, 1899. Returning immediately to the United States, he was sent to Puebla, Puebla, Mexico, where he began his mission as a Catholic priest.

By late reports it is learned he is at present an assistant to the pastor of Santa Monica, California.

DANIEL GAHAN, JR.

SISTERS.

That heroic spirit of self-abnegation which has impelled countless women in other lands to choose a religious vocation, was not wanting even amongst the little band of Elgin worshipers. Though aware how distasteful public mention will be to them, we take the liberty of recording the names of these women, once parishioners of Elgin, who are now members of various religious orders: Miss Mary Keating, now a Madame of the Sacred Heart at Omaha, Neb.; Miss Josephine Reegan, now Sister Hortense of the Little Sisters of the Poor, at Oran, Africa; Miss Sarah M. Dwyer, now Sister M. Cristina of Sisters of Mercy;



1. Miss Josephine Regan, now Sister Hortense.
2. Sister Monica of the Order of St. Benedict, formerly Miss Mary Hogan and later Mrs. Cummings.
3. Miss Mary Rochford, Sister M. Lidwina of the B. V. M.
4. Miss Catherine Rochford, Sister M. Hiltrude of the B. V. M.
5. Miss Joanna Rochford, Sister M. Remberta of the B. V. M.

the following Sisters of Charity, B. V. M.: Misses Kate Foley, Sister M. Assunta; Mary Rochford, Sister M. Lidwina; Catherine Rochford, Sister M. Hiltrude; Joanna Rochford, Sister M. Remberta; Anastasia Meehan, Sister M. Evangelista; Sarah Russell Powers, Sister M. Ligouri, and Minnie Palmer, Sister M. Bertina, Miss Mary Hogan, afterwards Mrs. Cummings, joined the Benedictine Order, and is known as Sister Monica at the academy in Nauvoo, Ill.; Miss Celia McCartney, Sister Amadus Marie of the Sisters of Providence, St. Mary's, Ind.

St. Mary's Parish.

ITS EARLY DAYS AND FAMILIAR FACES OF THE LONG AGO.

In this fair land few cities there are the size of Elgin that cannot claim among the earliest settlers Catholic pioneers. Many of these, because of the unjust and discriminating laws prevailing in the land of their nativity, on arrival were poor in worldly goods, but rich in the possession of love of God, of country and honesty of purpose. In religion they were not aliens in America. If the traditions of Ireland and the Sagas of Iceland be true, St. Brendan, a Catholic Irishman, and Leif Erikson, a Catholic Norseman, were the first Caucasians to reach its shores. Our ancestors in the Catholic faith manned the caravels of Columbus. They first sailed its lakes and rivers, they first explored its forests, plains and mountains. With the courage of martyrs they spread the light of Christianity among its dusky inhabitants. They first, in a realm now within the confines of the United States, proclaimed the right of man to worship his Creator according to the dictates of conscience. Their names are conspicuous among the bravest and best who signed the Declaration of Independence.

During the War of the Revolution the army and navy of Washington bristled with men who were proud to assert their Catholicity, and the French soldiers and sailors who came to his assistance when all was darkest were sent by the devoted Catholic King and Queen, Louis XVI and Marie Antoinette.

We of today are unworthy of our heritage if we do not properly sustain the faith of such illustrious sires.

* * * *

The harbinger of civilization in the section of Illinois in which Elgin is located was the United States soldier.

In 1832, the Indians under Black Hawk, in their final though futile effort to retain the domain of their forefathers, created such consterna-

tion that nine companies of infantry commanded by General Scott were sent from the seaboard to support the troops at the front.

On the 8th of July, this command, decimated by Asiatic cholera (which appeared for the first time in America that summer) to less than four companies, arrived in Chicago, where Fort Dearborn was soon converted into a hospital. After the disease had abated, the march towards the Mississippi was resumed.

Little grassy mounds to this day mark the resting places of many of these defenders of our frontier, who were buried where they fell, victims of the cholera, and are mute indicators of the course of Scott's trail across the state.

Along that trail came the first settlers to this vicinity, and along that trail also went the Indians on their final visits to Fort Dearborn.

The ford at Fox river was at the place now known as "Five Islands," and to the early settlers as "Scott's Ford." It is about four miles south of Elgin. There on the western bank of the river, close to a spring which is near the end of the Elgin, Aurora & Southern Traction Company's bridge, Scott's command struck camp after crossing the river; and at that place lie under one mound the remains of two of those unknown soldier boys. No tablet marks the spot, but a wild cherry tree keeps silent vigil beside their forsaken graves. No record even in the war department of the United States of their names is available, and though but seventy years have elapsed since their sacrifices, all seems to be forgotten.

That the names and sacrifices of the pioneers of St. Mary's Parish may not be forgotten when their forms and features shall have disappeared, is the main object of our volume.

GEORGE TYLER.

Elgin's First Catholic Parishioner.

During the time James T. Gifford, the whole-souled, generous man who founded the town of Elgin (whose kindness and aid to early settlers was appreciated by them and will not soon be forgotten by their descendants), was building his log house, Elgin's first structure, George Tyler, Elgin's first Catholic parishioner appeared on the scene.

Mr. Tyler was born in Claremont, New Hampshire, November 28, 1800. His parents were both Episcopalians and his uncle, the

Rev. Daniel Barber, was a minister of high standing in that creed, and was widely known in New England.

At the age of 20, young Tyler left home for Georgia, where another maternal uncle was extensively engaged in the milling business. There he remained for some time teaching school, an occupation he enjoyed. He was a man of superior education, being a master of both the Latin and Greek languages. From Georgia, he traveled to the other states of the South, and lived for a time in Texas, always engaged in the same profession of educating the young.



JAMES T. GIFFORD'S LOG HOUSE.

In 1835 he returned to the North, stopping in Cincinnati, where his sister, who had become a member of a community of the Sisters of Charity, resided. There he learned with a shock that his mother and all his brothers and sisters had become Catholics, as had also his uncle, the Rev. Daniel Barber, and all of his family.

He was shocked, because he had always hitherto entertained prejudiced notions of the Church of Rome. He began to investigate, however, and in a short time was baptized and received into the church by Archbishop Purcell.

Of the eight children born to his parents, Noah Tyler and Abigail Barber, five devoted earnest lives to the faith they professed. Their four daughters, Rosetta A., Sarah M., Martha L., and Catherine, became Sisters of Charity, known in religion as Sisters Genevieve, M.

DeSales, Beatrice, and Mary James. Their son William became a priest, and was afterward elevated to the see of Hartford as its first Bishop.

In Cincinnati, Mr. Tyler purchased a horse, and rode all the way to Chicago, thence he came to where Elgin is now located. He met Mr. James T. Gifford, as before mentioned, stopped with him for a short time and helped him in the construction of his log house.



THE RUIN OF THE OLD HOME OF GEORGE TYLER.

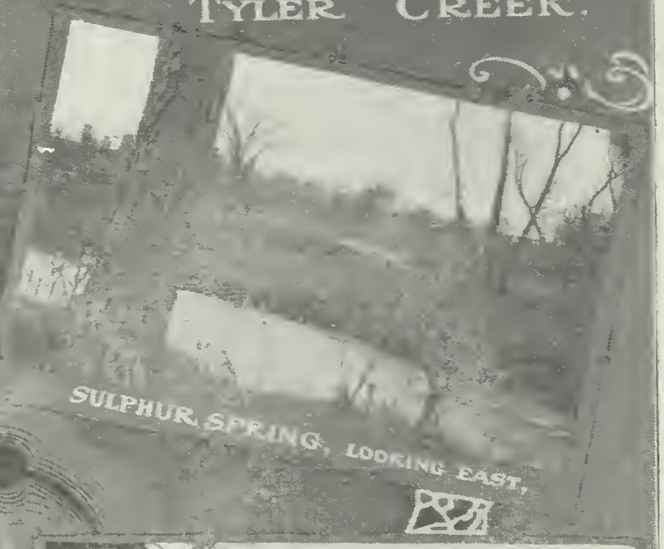
Being pleased with the appearance of the place and its environments he determined to settle on land in the vicinity. Leaving Mr. Gifford's place, he crossed the river, traveled about two miles northward, camped under a thorn-apple tree beside the creek which now bears his name, and in that neighborhood marked his claim and built a home.

The following year, 1836, he was pleased to welcome to the West from their old home in New Hampshire, his aged parents and his brothers, Calvin I. and Israel B. J. Tyler, who took tracts of land adjoining his own.

VIEWS ALONG TYLER CREEK.



SULPHUR SPRINGS, LOOKING TOP W



SULPHUR SPRING, LOOKING EAST.



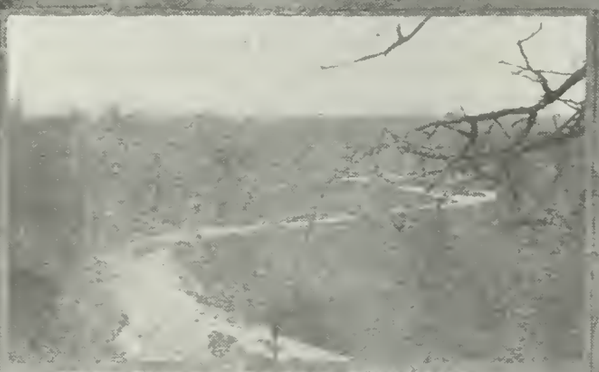
THE OLD CULVERT, C. and N.W.R.R.



SITE OF TYLER'S SAW MILL



NEAR C. M. and ST. P. R.R.



NEAR SITE OF TYLER'S SAW MILL.



BRIDGE ON ROAD TO DUNDEE.



A DAIRY PASTURE.

To this place a number of Irish families came bearing letters of introduction from Bishop Tyler. Many of these people took land to the westward, at the place long known as the "Barrens" or the "Irish Settlement." There the first Catholic church in the vicinity was built: and much of it was the handiwork of Israel Tyler.

George and Calvin married young ladies of Rutland township, the Misses McCartney, who were sisters.



JOHN TYLER.

At the home of the former, in 1837, the first mass in what was later the Parish of Elgin, was said, the celebrant being Father De St. Palais.

Israel Tyler died in 1844. His father, Noah died in 1845, and the mother, Mrs. Abigail Tyler, died in 1857. Their remains quietly repose beneath the sod in the old cemetery near Gilbert's, not far from where stood the old "Barrens' Church." A stone erected to the memory of Noah Tyler marks their resting place.

Calvin Tyler, with his family, became residents of the City of Elgin about 1865, and here remained until the 80's. After the death of his wife he went to California, and died there in the latter part of October, 1891.

His remains rest at Santa Maria in that State. Two of his sons and a daughter, with their families, still reside in the community to which their father came in his youth. Four sons followed their father to California, and a younger daughter, after her marriage, went with her husband to Michigan.

In 1872 George Tyler, with his family, moved to Ellis county, Texas, where he remained about a year, and thence went to Williamson county in that state, and located on a site about three miles from what is now known as the city of Taylor. He died there December 8, 1897. He was attended in his last moments by the Rev. John B. Murphy, the pastor of the parish.

His son, John Tyler, is the present owner of a large tract of land of the old Tyler estate in Texas. He is a prosperous man, a devout Catholic and a generous contributor to the temporal success of every enterprise in his parish.

The venerable Sister Mary DeSales was the last survivor of the family of Noah Tyler. Her death occurred at St. Joseph's Academy, Emitsburg, Md., Aug. 13, 1899, in the 96th year of her age. She was long a zealous worker at Detroit, Mich., where her memory is revered.

Pioneers of the Parish.

The following is a partial list of the earliest settlers in the parish. The years preceding their names indicate the time of their coming. The majority were heads of families in the years named.

1830–1835.

George Tyler.

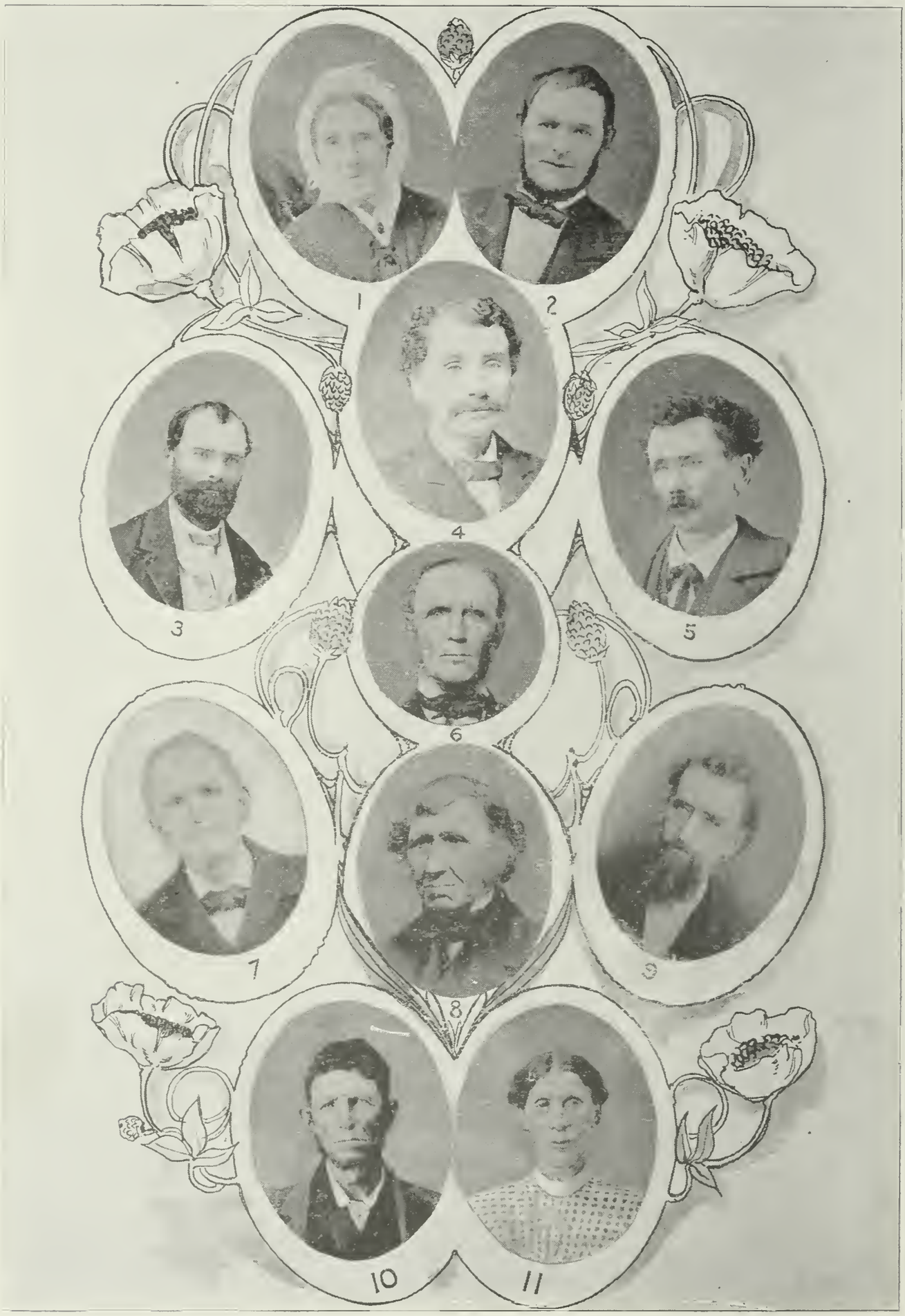
1835–1840.

Burke, Owen
Farrell, John, Sr.
Farrell, Jeremiah
Farrell, John, Jr.
Farrell, Timothy
Farrell, Dennis
Farrell, Wm.
McGrath, Dennis
Ryan, John
Ryan, Thos.
McGrath, Owen
McGrath, Patrick
O'Brien, Patrick
O'Neill, Daniel (Big Dan)
O'Neil, Daniel (Little Dan)
Tyler, Calvin I.
Tyler, Israel
Tyler, Noah

MR. OWEN BURKE.

Mr. Owen Burke was among the first settlers of Elgin. He was born in County Limerick, Ireland. He came to Elgin in 1837, finding employment with James T. Gifford, the founder of our city. Mr. Gifford at the time was giving a building lot to every machinist who would build upon it, also to every denomination that wished to build a church. Mr. Burke was offered a lot, but as he was going to take up land himself, he could not accept Mr. Gifford's offer, but informed him that he would accept one upon which to build a Catholic church. Mr. Gifford said that when he was ready to build a church, he would give the lot.

When Father Feeley assumed charge of the parish, he learned of Mr. Gifford's offer. At this time, however, the best lots were gone. The Catholics were given the choice of what was left. They



1835–1840.

1. Mrs. Owen Burke.
2. Owen Burke,
3. Calvin I. Tyler,
4. Timothy Farrell,
5. Wm. Farrell,
6. William McFarland.
7. Patrick O'Brien,
8. John Farrell, Sr.,
9. John Farrell, Jr.,
10. Machiel Burk,
11. Mrs. Michael Burk.

selected the one on the southeast corner of Gifford and Fulton streets Owen Burke's home was the first in which mass was celebrated in the village of Elgin. Mr. Burke at that time owned the farm now known as the Mink farm.

In 1849 he moved to Rutland township and lived there for over forty years. He was a zealous church member and friend to priests and sisters: his home always bore a warm welcome for them, and for several years they came there and felt that his house was a home to them.

Mrs. Burke died October 22, 1891. Mr. Burke went to live with his daughter in Chicago and died there November 30, 1892. Three children still survive him, Daniel Burke of Elgin, Mrs. Thomas Adams and Mrs. Michael Murphy of Chicago.

1840–1845.

Burke, Michael
Barrett, Edmund
Campbell, Edward
Campbell, Wm.
Campbell, Edward, Jr.
Coughlin, John
Carroll, Richard
Coleman, Peter
Costello, John
Dwyer, Richard
Dwyer, John
Dwyer, Edward
Dwyer, Thomas
Dooley, Michael
Duncan, Patrick
Donahue, Mrs. Mary
Devine, Patrick
Flynn, John
Gleason, John
Hennessey, William
Hennessey, Patrick
Halligan, Mr.
Hayden, Timothy
Heimmer, Geo.
Keating, Edward
Keating, Wm.
Leddin, Michael
Lynch, Timothy
Lynch, Eugene
Lynch, William F.
Lynch, David J.
Martin, Patrick
Martin, Thos.
Martin, John
Moore, James
Moore, Richard
McLaughlin, Wm.
McLaughlin, John
McGrath, Terence
McGrath, John
McGrath, Dennis
McNiney, Patrick
McMahon, Michael
McCartney, Arthur
McCartney, John
McCartney, Arthur, Jr.
McCartney, George
McCartney, Edward



1840–1845.

1. Timothy Lynch,
2. Mrs. Timothy Lynch (1854).
3. Mrs. Daniel Casey,
4. Mrs. Richard Dwyer.
5. James Regan.
6. Mrs. James Regan,
7. Mrs. Mary Donoghue,
8. Mrs. Patrick Hennessy.
9. Eugene Lynch,
10. Edward Campbell.

1840–1845.

O'Brien, Bryan
O'Brien, John F.
O'Brien, Patrick
O'Brien, Bernard
O'Brien, Thos.
O'Burke, John
Quinlan, Daniel
Quinlan, Jas.
Regan, James
Tobin, John
Tobin, Pierce
Tansy, Martin
Tyrrell, Patrick
Woods, Patrick

TIMOTHY LYNCH, SR.

Timothy Lynch was born in December, 1807, in the city of Cork, Ireland, where his father was in business, and his early training was along the lines which he followed until his death. When thirty years of age he came to America, locating at Rochester, New York, where he engaged in business until he came to Elgin with his family, in 1845. The journey from Buffalo to Chicago was made by boat around the lakes, and then by emigrant wagon to Elgin, where the family arrived on the first of September. The next morning he went to work on the west side mill race, and the same winter worked on the Waverly House. The following spring Mr. Lynch started a tannery on the west side, but shortly afterwards discontinued it, and engaged in general merchandising, which business in a few years he made one of the most successful in Elgin.

Mr. Lynch was a public-spirited citizen, always forward in any progressive movement. When the civil war broke out in 1861, he contributed liberally to the Union cause.

Always a practical Catholic, in the church he was a zealous worker and liberal giver. He was widely known among the Catholic clergy, many of whom made his home their headquarters when in the vicinity, and frequently celebrated mass there before the building of the church.

Honored and respected in the community, he died November 20, 1872, with all the blessings of the church.

EUGENE LYNCH.

Eugene Lynch, the eldest son of Timothy Lynch, was born in Cork, Ireland, June 3, 1833. In 1838 with his parents he came to America and finally with them and the rest of their family to Elgin where all settled in 1845.

Sharing the responsibilities for the support of the family with his father, the aid rendered helped not a little to secure for the latter the firm business foothold he soon afterward obtained.

In early manhood Mr. Lynch married a Miss Holland and began business for himself at Clintonville.



1840–1845.

1. Mrs. Arthur McCartney,
2. Mrs. John McCartney,
3. John McCartney,
4. John F. O'Brien,
5. Mrs. John Gleason,
6. Mrs. James McLaughlin,
7. James McLaughlin.

His young wife with her child died soon after he went to Clintonville, and he then returned to Elgin and continued in business with his father until the breaking out of the rebellion, when like his brothers he gave his services in defense of the Union.

On November 4, 1867, he was married at Torrington, Litchfield County, Conn., to Miss Margaret Batters, and again engaged in business in Elgin, which he conducted successfully and with satisfaction to his

patrons until he retired with a competency in 1898 when he was succeeded by his son, Timothy J. Lynch.

During Mr. Lynch's long residence in Elgin he was well and favorably known, his original jokes and droll expressions were always a source of pleasure to his friends and companions who thought a group for pleasure was incomplete without the presence of "the deacon."

Mr. Lynch served several terms as a member of the city council from the ward in which he resided.

In the early spring of 1902, in the apartments of the veterans of the Grand Army, an organization Mr. Lynch felt proud to be a member of, he suffered a stroke of paralysis which ultimately resulted in his death, June 26, 1902. His funeral services were held at St. Mary's Church from whence his remains were conducted with military honors to the Bluff City cemetery, where they repose in the family lot beside those of his son, Timothy J. Lynch.

1845–1850.

Beegan, Patrick
Burke, Michael
Connor, John
Connor, Terrence
Connor, Michael
Collins, Patrick
Coyle, John
Coyle, John, Jr.
Coyle, James
Costello, Patrick
Callahan, C.
Carroll, Michael
Casey, Daniel
Clinnin, John
Duhy, James
Duhy, John
Duhy, Matt.
Daly, Patrick
Donovan, Dinnis
Donahoe, John
Donahoe, Patrick
Dougherty, John
Dougherty, Edmund
Dunlea, John
Egan, Wm.
Forkins, Martin
Fitzgerald, James
Fitzgerald, Jas. (Rutland).
Flinn, Daniel
Freeman, Patrick
Freeman, Michael
Freeman, James
Freeman, Nicholas
Freil, James
Frisby, Patrick
Gahan, Daniel
Gubbins, James
Gubbins, Joseph Ryan
Gubbins, Joseph V.
Gubbins, William
Gubbins, George
Gubbins, J. Maddin
Gubbins, Robt.
Gallagan, John



1845–1850.

1. Daniel Gahan,
2. Mrs. Daniel Gahan,
3. Mrs. Stafford McOsker,
4. Stafford McOsker,
5. Patrick Mann,
6. Mrs. Patrick Mann,
7. Terrence Connor,
8. Mrs. Terrence Connor (1845),
9. Bernard Healy,
10. Patrick O'Flaherty,
11. Mrs. Patrick O'Flaherty.

1845–1850.

Healy, Bernard
Hayes, Edward
Hayes, John
Hayes, David, Sr.
Hayes, David, Jr.
Hayes, Edward
Heelan, John
Heelan, Philip
Heelan, Wm.
Hayes, Wm.
Hennessey, James
Hogan, James
Kelley, John
Kelley, Mrs. Mary
Kelley, John
Kelley, Timothy
Kelley, Richard
Keating, Patrick
Keating, Edward
Keating, John
Keating, Patrick, Jr.
Keating, —— (Hoosier Grove.)
Keogh, Richard
Keyes, James
Kiley, Patrick
Kane, Jas.
Lafever, ——
Larkin, Timothy
Long, Thomas
McCall, A. C.
McOsker, Stafford
McElroy, James
McNamara, William
Meehan, John, Sr.
Meehan, John, Jr.
Mann, Edward
Mann, Patrick
Mann, Thomas
Mann, John
Mann, Michael
Martin, John
Mahoney, Dennis
Mahoney, Jeremiah
Murphy, John (Long John)
Murphy, John (Short John)
Murphy, Cornelius
Murphy, Patrick
Murphy, Jeremiah
Murray, Patrick
McFarland, Wm.
McGrath, Daniel
McGrath, John
McGrath, James
McGrath, David
McGrath, Thos.
Meagher, Edward
Meagher, Patrick
Mockiey, Michael
Mockley, John
Needham, Martin
Nolan, John
O'Flaherty, Patrick
O'Kane, John
O'Leary, Timothy
Powers, James
Powers, John
Powers, Martin
Powers, Maurice
Powers, Thomas
Powers, Patrick
Ponsonby, Patrick
Regan, James
Rice, Wm.
Roach, John



1845–1850.

1. Mrs. David Hayes.
2. David Hayes.
3. Martin Strausel,
4. Mrs. Martin Strausel.
5. John Clinnin,
6. Mrs. John Clinnin,
7. John Keating,
8. Michael Solon,
9. Mrs. Michael Carroll,
10. John Galligan,
11. John Roach.

1845–1850.

Rourke, Daniel
Rourke, James
Rourke, Patrick
Ryan, John
Ryan, Terrence
Sheedy, John
Scanlan, James
Scanlan, Patrick
Scanlan, Wm.
Scanlan, John
Scanlan, Johnnie
Shea, James
Shea, John
Shea, Daniel
Shea, Martin
Straussel, Martin
Solon, Michael
Stanton, John
Stanton, Michael
Tyrrell, Pierce
Tyrrell, John
Tyrrell, Mrs. B.
Tyrrell, Patrick
Tierney, James
Vaughan, M.
Wallace, Edward
Wallace, Patrick
Wallace, John
Wallace, John, Jr.
Wallace, Thos.
Wallace, Wm.
Wallace, Patrick
Wallace, Michael
Welch, Michael
Welch, William
Welch, James

BERNARD HEALY.

The late Bernard Healy may well be enumerated among the very old settlers of Elgin. Coming to the "village" of Elgin, as it was called, in 1842, he materially aided the old Catholic settlers of the "village" and its vicinity in the establishment of a Catholic congregation in Elgin with a resident priest. Mr. Healy was born in the vicinity of Dublin, the capital of Ireland, and when a youth, went to reside in the city of Manchester, England, where he spent very many of his years. In Manchester he learned the trade of saddle and harness making, and he eventually became President of the Saddle and Harness Makers' Guild, or, as we would now call it, "union" of that great manufacturing city.

On coming to Elgin, Mr. Healy very soon entered the business of manufacturing harness in a frame building on Chicago street, and from the start did a thriving trade. He employed a number of workmen in his business, and was always spoken of as a model employer. During his residence in England he had been much interested in Sunday school teaching, and in lecture courses, debating societies, and kindred adjuncts to Catholic church work by means of

which the Catholic movement in that country had attained vast proportions. He had also, during his residence in England, become attached to the economic and political views of the Chartist organization, whose contention was based on the propriety and reasonableness of the recovery by the English people of many constitutional rights that had been filched from them by the governing classes of that country. His adhesion to this school of political thought in England made Mr. Healy an uncompromising advocate of the rights of man everywhere. In the advocacy of his belief in any subject, he used terse, plain and straightforward words, and in all matters of business, as well as of principle, he was open and consistent both in word and in act.

A self-made man, he prized eudcation above everything else. He was a patron and friend of the University of Notre Dame, Indiana, and regarded that famous institution with the highest esteem.

Some years ago, Mr. Healy with a few others, made an earnest effort to secure for the Catholics of Elgin a cemetery of their own, but the effort failed owing to circumstances. Its failure is now to be much regretted, owing to the constantly increasing difficulty of obtaining suitable and accessible cemetery grounds in the vicinity of Elgin.

Bernard Healy died in Elgin in 1896, being perhaps at the time of his death the very last of the old business men of Elgin who were his associates when it was a little country mart. He had seen great changes from the time that he came to the little hamlet until he died in the vigorous and growing city; but to the end he remained the same straightforward, honest and truthful man, never varying from his path of duty as he saw it in life.

THOMAS O'CONNELL.

In the year 1847 Mr. Thomas O'Connell came to Elgin, and as he had received an academic education in Ireland before coming to America, very soon found that the Elgin of that day was but a sorry place for a scholar, and a scholar of the academic order at that. Mr. O'Connell then settled at Gilbert's, and to him may with truth be awarded the distinction of teaching the first Catholic school in this vicinity, and it is more than likely the first Catholic school in Kane and the counties adjoining, save Cook. After teaching the Gilbert's school for some time, Mr. O'Connell became connected with the Galena and Chicago Union railway, on its advent to Gilbert's, and after filling the office of

station agent for some time, followed the road in its building and in various capacities until it reached Galena. After filling the office of station agent at Galena, Mr. O'Connell returned to his old home in Gilbert's, at which place he died in 1861. He was an educated man and a good man. His demise, which was rather sudden, was very sincerely regretted by the people of Rutland. John O'Connell, the well-known tobacconist of Elgin, is a son of the deceased.

STAFFORD McOSKER.

Stafford McOsker, during his lifetime one of the best known and best esteemed citizens and business men of Elgin for years, moved to the village of Elgin in 1848, from the vicinity of Rhinebeck, Dutchess County, New York. He left behind one of the loveliest parts of the ever lovely Hudson River country to settle in a land of promise, inviting in appearance, but of undeveloped beauty; but he lived to see and to take part in that development, and to behold the little village to which he came in the early forties become a thriving and prosperous city.

Stafford McOsker was a native of the County Derry, Ireland, and was born in 1821. At a very early age he came to the United States, and first lived for a time at Brooklyn, New York; from whence moving to near Rhinebeck, Dutchess County, in the same state, where he resided for a considerable period. He thence moved to the City of Paterson, New Jersey, in which, even then a lively city, he established a merchant tailoring business, there continuing until 1848, when, as stated, he came to Elgin, where he at once reentered the merchant tailoring trade. In this he prospered, and in this continued up to and until a very short time before his death.

Mr. McOsker was all his life a man of very extensive reading and a lover of literature. He was what may be well called a self-made scholar. His acquaintance with English literature was very extensive, and he exhibited a versitality of knowledge that showed him to have a mind well stored with the fruits of study and of research. He loved to quote in conversation from his favorite authors, and he had what one might call a personal fondness for writers who "hold the mirror up to nature," as for Shakepeare, and for those of deep analytical thought on philosophical, moral and religious subjects. He had also in his youth read medicine quite extensively as a student; and while it existed in Elgin, he was an active member of the Young Men's Association, the

first literary society in the city, and one that in its time had as its members the best talent in Elgin.

Mr. McOsker was a most energetic business man. His trade all over Kane County was very large, and his reputation as an honorable man made him a name well known all over this vicinity. He was a faithful and prominent member of St. Mary's congregation during his long residence in this city, and in every movement connected with its advancement he was an actor, and a generous and an earnest one at that. His death occurred in 1874, from paralysis. He had received a stroke of the dread warning the previous year, which had caused him to resign business, but he bore the visitation with Christian resignation and with sincere Christian patience. He died as he had lived, a Christian man at peace with all the world and with a firm reliance on the goodness and mercy of God.

Hundreds of friends followed him to his last resting place, and many to this day mention "Mac's" genial and friendly ways as those of a true friend, and of a good neighbor and spirited citizen.

PATRICK MANN.

Patrick Mann, who is now nearly eighty-eight years of age, came to Elgin from his native home, in County West Meath, Ireland, in April, 1850, and has ever since been a resident of Elgin. He came, as many have since come, with no money or other riches than a brave heart and a willing hand. He was always industrious and frugal, and in the years of his active business life, he acquired considerable property, and now lives in peace and comfort. For the first year after coming to Elgin, he worked at odd jobs. Then in April, 1851, he secured employment with Augustus Adams and Joseph Phelps, who were running a foundry and machine shop, at which employment he remained for five years. He then went into partnership with his brother, Michael Mann, in the grocery business, in the frame building which used to stand near the railroad on Chicago Street, and which was torn down to make way for the present News Advocate Building.

He continued in partnership with Michael for a couple of years, when he became sole owner of the business. He continued at the same place until he retired from business in 1876.

In August, 1856, he married Ellen Donovan, who was a native of County of Cork, Ireland. She was a sister of Dennis Donovan, who



1845–1850.

1. Mrs. Richard Keogh,
2. Richard Keogh,
3. Mrs. William Rice,
4. Mrs. Mary Kelley,
5. Mrs. Patrick Meagher,
6. Mrs. James McElroy,
7. Dr. James McElroy,
8. Mrs. John Powers,
9. Mrs. David Hayes, Jr.,
10. David Hayes, Jr.
11. Mrs. John Connor.

for many years prior to his death was a well-to-do farmer of Rutland, in this county. Mrs. Mann died in August, 1869. Four children were born to them: John P., a practicing attorney of Elgin and a member of the well-known law firm of Fisher & Mann; Jeremiah J., who was for several years in the furniture business and later in the express business in Elgin, dying January 23, 1895; Cecelia, now wife of Will C. Higgins, who resides with her father; and Edward F. Mann, the well-known plumber of Elgin.

DR. JAMES McELROY.

Dr. James McElroy was born in the parish of Rahue, County West Meath, Ireland, December 3, 1814, a son of Terrence and Elizabeth (Cody) McElroy.

Dr. McElroy, acquired a literary education in his native land, and studied pharmacy in Dublin and there graduated in 1836.

After a successful practice of a few years as D. V. S., in Ireland, he came to America in 1840. Before leaving the land of his nativity he was fortunate in gaining the heart and hand of one of its daughters, Miss Elizabeth Smith, who ever afterward proved a loving companion, a willing helpmate, a fond wife and mother and a truly Christian woman.

After arrival in the United States, Dr. McElroy settled for a time in New York, but came West in 1844, since which time Elgin has been his home address, although he has spent some time in other places, being in the employ of Frink & Walker, and Moore & Davis of Milwaukee, who owned or controlled many of the stage lines in northern Illinois and southern Wisconsin in early days.

Although nearly four score and ten years of age, Dr. McElroy is hale and hearty, and his ruddy, cheerful face can be seen as he passes on our streets among his host of friends, still attending to business.

JOHN MEEHAN.

The likeness of the late John Meehan, which will be found among the photographs of the parishioners of St. Mary's parish, will recall to many the features of a well-known and highly respected citizen of Elgin. He had lived in Elgin from his early manhood to a ripe and honored old age, and it may with truth be asserted that none of the



1845–1850.

1. Mrs. Edward Meagher,
2. Edward Meagher,
3. John Hayes,
4. Patrick Collins,
5. John Meehan,
6. Mrs. John Hayes (1864),
7. Mrs. James Powers,
8. Mrs. John Meehan,
9. Patrick D. Hayes,
10. Patrick Tyrrell,
11. Mrs. William Egan.

inhabitants of the city were better known, especially among the older people, than the subject of this little memoir. His death, which occured in April, 1899, was sincerely regretted by an exceptionally large class of friends and acquaintances, for they had known him for many years as a man of sterling worth and high integrity.

Owing to his active habits in life, he had from a very early period in the history of Elgin, and up to the very time of his death, been a familiar figure on the streets and thus had been in daily intercourse with our people, by all of whom he had ever been held as a person of the most friendly impulses.

Coming to Elgin at an early date, when the Catholic parish was yet in what may be well styled an inchoate condition, John Meehan, from that time to almost the day he died, was in very truth a devoted Christian. The writer feels that it is but truth to say that in all these long years, none who have worshipped at St. Mary's shrine excelled him in the performance of his religious obligations. He was, in fact, a Christian man in act as well as in profession.

Mr. Meehan was a native of and had before coming to America been in business in the City of Limerick, Ireland. He came to Elgin in 1850, and at first for a short period resided on the west side. While so residing he erected the frame store which yet stands on the northeast corner of Douglas and Dexter avenues, it being thought at that time that the depot for the railway just entering Elgin would attract the trade of the village to the locality named. In this location Mr. Meehan for some years did business in the clothing line, but it becoming evident after a while that trade would still adhere to Chicago street, Mr. Meehan purchased the site for and erected thereon the brick block just west of the railway crossing on Chicago street, recently removed to make way for the new block by Mr. M. Tobin. At the time that Mr. Meehan built the old structure it was thought to be, and it was, quite an addition to Chicago street, and in it he for many years, and up to his final retirement from trade, still continued in the clothing business, having both a large town and country trade in the same. Being a man of excellent business foresight, the subject of this sketch afterward erected another business edifice on Chicago street, near the bridge, and during all the time that he lived in Elgin his highest gratification was to see it steadily and surely improve. During all the years of his life in Elgin he was not known to have ever quarreled with a



1845–1850.

1. Mrs. Edward Mann,
2. Edward Mann,
3. John Duhy,
4. Mrs. Martin Forkin,
5. Martin Forkin,
6. Mrs. James Scanlan (Rutland),
7. Mrs. Patrick Daly,
8. Patrick Daly,
9. Martn Needham,
10. Richard Welch,
11. Mrs. Richard Welch.

single individual, for he looked over the faults or the follies of others and withal he was a man of a lively and joyous disposition, kind and true to his friends. In business his name stood for the strictest integrity, and he lived to a vigorous old age among people who had known him for decades of years as a good man, who during a long life was mindful of his duties as a Christian and as a citizen. His memory will not cease to be cherished by many in Elgin while they can call to mind the cheery ways and the true friendship of this long time friend and faithful attendant at St. Mary's Church.

DANIEL GAHAN.

One of the few pioneers of St. Mary's parish yet with us, who is as interested in its welfare, if not so active as in other days, is Daniel Gahan. He is, perhaps, the last survivor of the many old parishioners, who when conveyances were not available, often on a Sunday walked to the "Barrens Church" to attend mass before there was a Catholic church in Elgin. Difficulties but sharpened the sense of duty of many of those early comers who lost no opportunity to evince and establish the faith they prized more than comfort or life, and to arrange for its maintenance and transmission.

Mr. Gahan was born March 5, 1824, in the parish of Bagnalstown, County Carlow, Ireland, and there lived on his father's farm until the early spring of 1848, when he came to America. He first stopped for a time in Westmoreland Co., Penn., and there acquired a knowledge of the tanning business.

In 1849 he came West, and after a short stay in Chicago moved to Elgin, which has since been his home.

His first work in this vicinity was in the woods getting out material for the Galena & Chicago Union R. R., then in course of construction through the place. The venture was unprofitable as the contractor left for parts unknown about the time the work was completed, leaving his workmen only their experience for their efforts.

Soon Mr. Gahan found employment in the large tannery that was located where is now the main plant in Elgin of the Borden Milk Condensing Co. After working there a short time he was appointed foreman of the tanning department, a position he held until 1865, when with L. H. Delmarle, under the firm name of Gahan & Delmarle, he established the Fox River Tannery at the west end of the Chicago St.



1850–1855.

1. James Quinn,
2. Mrs. James Quinn,
3. Mrs. Bernard Cannan (1838),
4. Bernard Cannan,
5. Bernard Lynn,
6. Mrs. Bernard Lynn,
7. Mrs. James Doran,
8. Charles Danner,
9. Mrs. Charles Danner,
10. Richard Long,
11. Mrs. Matthias Drennan,
12. Matthias Drennan.

bridge. From the first the firm did a large and profitable business, both wholesale and retail, in leather, hides, pelts, shoe-findings, etc.

After a few years Mr. Delmarle withdrew and his interest in the business was assumed by Mr. F. J. Hutchinson (a brother-in-law to the senior partner), the firm now becoming Gahan & Hutchinson.

With increasing business the new firm soon were obliged to move their tannery to Clintonville. The firm at this time also engaged in the manufacture of boots and shoes in the unoccupied portion of their store building in West Chicago St., where they continued in business until the late '70s, when they sold their business site to the Chicago, Milwaukee & St. Paul Railroad Co. for yard and depot purposes. The subject of this sketch then withdrew from the business. Since that time he has engaged in insurance and other agencies, and has served the public in the capacity of justice of the peace several terms.

Today, though much beyond the allotted time of human life, he is hale and hearty, and possesses the same genial disposition so characteristic of him earlier in life.

In 1851 Mr. Gahan was married at Blairsville, Penn., to Miss Mary Hutchinson, whose life as a devoted Christian, wife and mother terminated December 31, 1888.

1850--1855.

Barrett, James
Boyle, Dominick
Bowland, John
Burke, Wm.
Byron, John
Bradley, Michael
Burns, John
Burns, Hugh
Burns, Adam
Barry, Joseph
Bannon, Bernard
Caldwell, James J.
Carroll, Larry
Connery, Thomas
Connery, Thos.
Connery, Michael
Connery, Richard
Connery, John
Cassidy, James
Collins, Wm.
Clifford, Thomas
Connor, James
Collins, Edward
Casey, Timothy
Collins, David
Camphin, Edward
Camphin, John
Camphin, Michael
Camphin, Daniel
Cotter, Wm.
Casey, James
Cummings, Thomas
Costigan, Martin
Campbell, Thomas

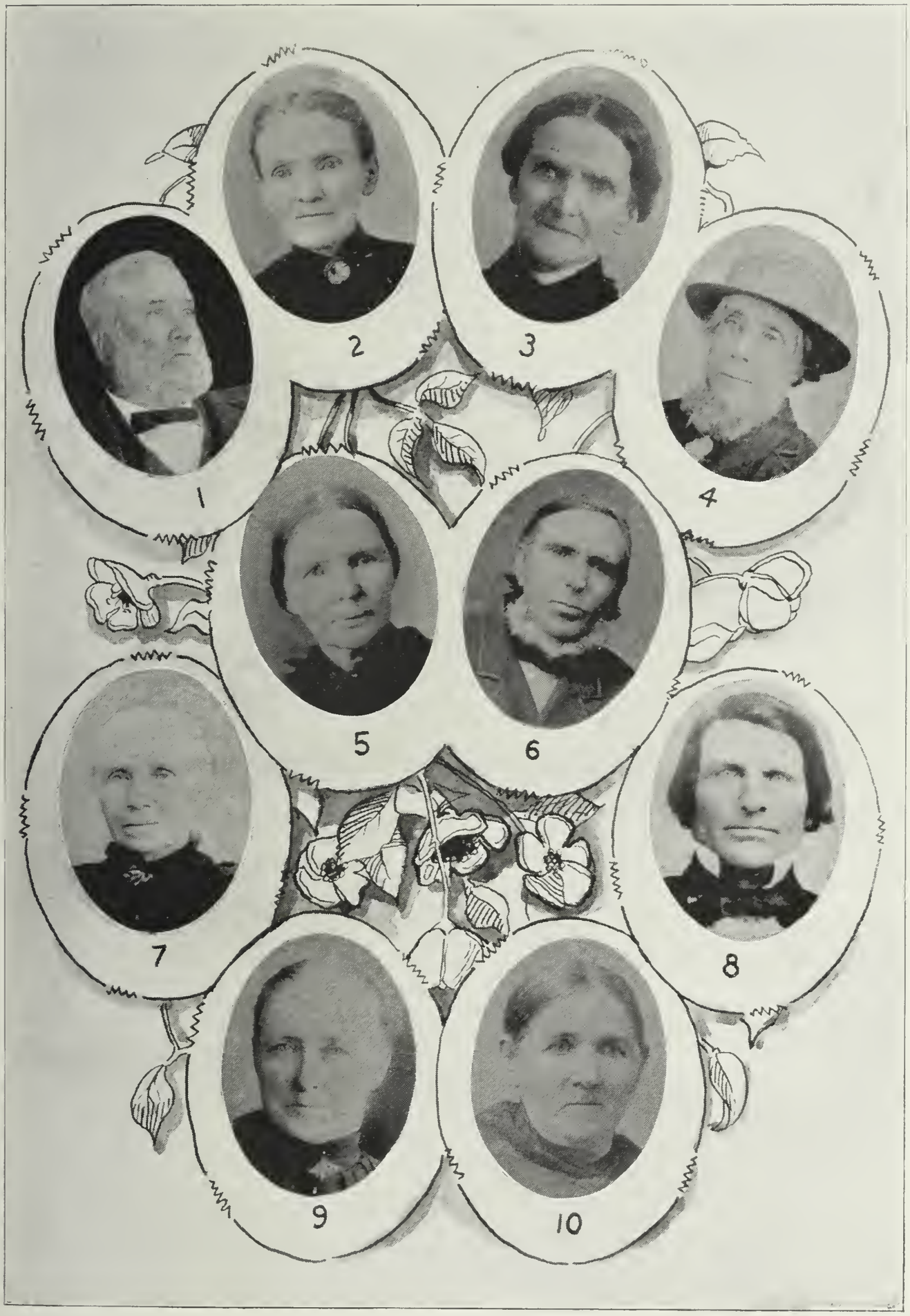


1850–1855.

1. Mrs. Eugene O'Reilly,
2. Mrs. Margaret Clifford,
3. Mrs. Bridgit Ryan,
4. Jeremiah Ryan,
5. Mrs. Jeremiah Ryan,
6. Mrs. Richard Hutchinson,
7. Mrs. Thomas Gahan,
8. Thomas Gahan,
9. F. J. Hutchinson,
10. James Connor,
11. James Galligan,
12. Matthew O'Neil.

1850–1855.

Cannon, B.
Collins, Michael
Cullen, Dennis
Dunne, Wm.
Danner, Charles
Drannan, Thos.
Drennan, Wm.
Drennan, Matt.
Dunn, Owen
Dennis, Alex.
Dorsey, Thomas
Dorsey, Michael
Dadey, Dennis
Duggan, Jeremiah
Dooley, Michael
Doran, James
Daley, John
Driscoll, John
Flannigan, Patrick
Fleming, David
Fitzgerald, Patrick
Foggerty, Joseph
Feery, Michael
Feery, James
Foggerty, Patrick
Frisby, Patrick
Fordrescher, Joseph
Fordrescher, Simon
Fordrescher, John
Fitzsimmons, Patrick
Gahan, Thomas
Grady, Michael
Gannon, Mrs. Mary A.
Gilmartin, Daniel
Gleason, Dennis
Gaffney, Patrick
Galligan, James
Gahagan, Lawrence
Gabbit, Michael
Garvy, Michael
Garvy, David
Garvy, John
Gowrey, John
Hutchinson, Mrs. Richard
Hutchinson, John F.
Hutchinson, F. J.
Hutchinson, James
Hutchinson, Joseph
Hogan, John
Hines, Peter
Harrington, Wm.
Harrington, Edward
Hannigan. James
Hand, Patrick
Haley, Patrick
Hassett, John
Higgins, Wm.
Hopkins, Matt.
Houlihan, Edward
Hayes, Patrick
Heslin, Thos.
Horgan, Daniel
Hogan, Michael
Hyde, Nicholas
Horgan, John O. G.
Kennedy, Jas.
Kennedy, Wm.
Kinkead, Jas.
Knowles, Patrick
Knowles, Matt.
Kinney,Bryan
Kelley, John
Kean, Bryan
Kelley, Owen
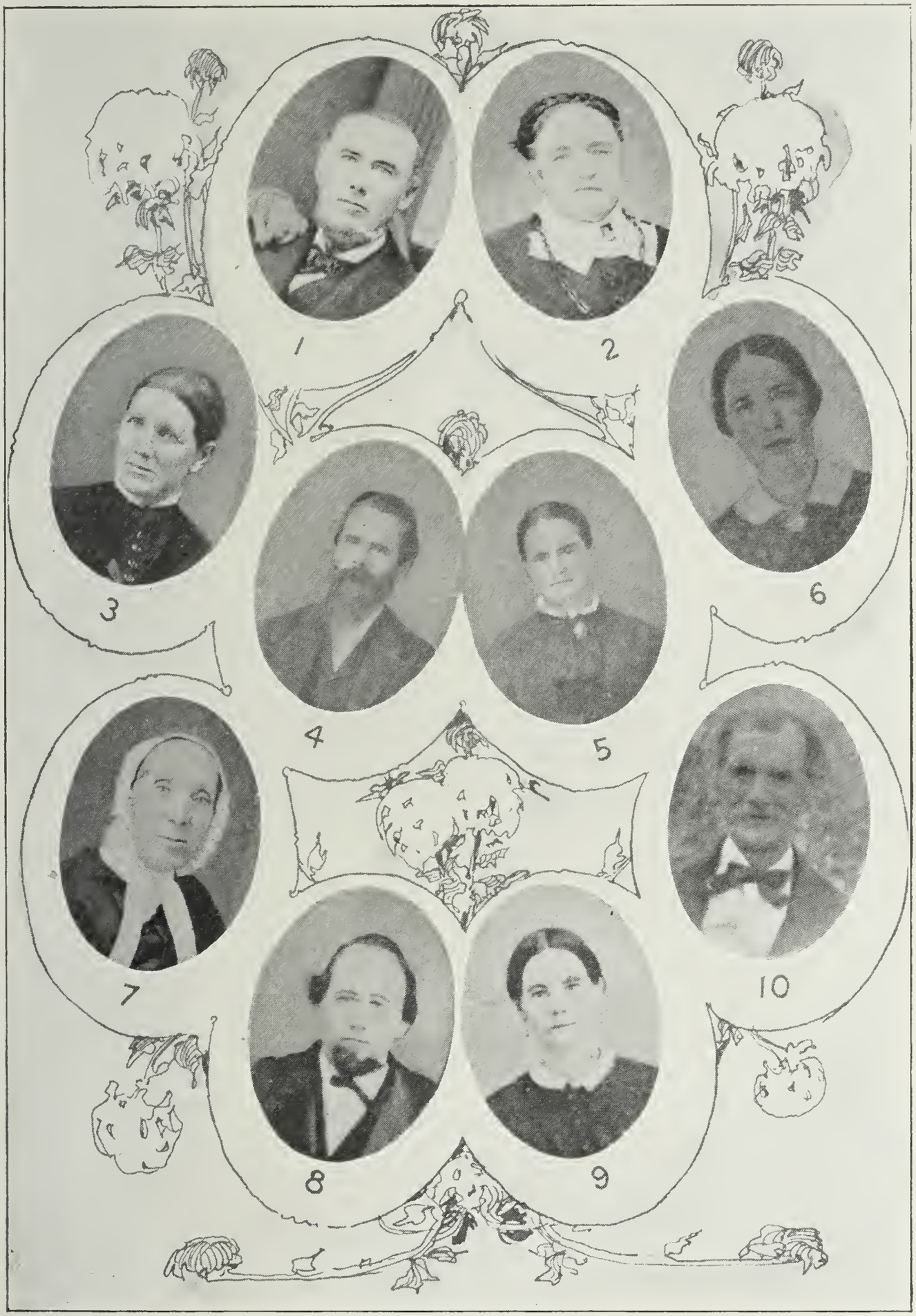


1850–1855.

1. Patrick Fitzsimmons,
2. Mrs. Patrick Fitzsimmons,
3. Mrs Michael Grady,
4. Michael Grady,
5. Mrs. John Ryan,
6. John Ryan,
7. Mrs. Margaret Long,
8. Dennis Dailey,
9. Mrs. Andrew Masterson,
10. Mrs. Patrick Handley.

1850–1855.

Kitzen, Michael
Kane, Andrew
Kelley, Andrew
Kramer, N.
Kinney, Simon
Kavanaugh, Peter
Larkin, Patrick
Linnahan, John
Lynn, Bernard
Logan, Owen
Long, Richard
Little, Peter
Little, Lewis
Little, Edward
Little, Joseph
Long, John
Lynch, Mrs. Ann
Lawlor, John
Lawlor, Patrick
Mann, Jas.
Morney, ——
McGuire, Joseph
McDonnell, Wm.
McGrath, Joseph
McCarthy, Michael
McCormick, Edward
McMahon, Michael
McCormick, Patrick
Masterson, Andrew
Moran, Martin
Maher, Martin
Miller, Joseph
Maher, Thomas
Maher, Michael
Manning, Philip
Murphy, Michael
Murphy, Philip
Murray, Michael
Nolan, Patrick
Nolan, James
O'Brien, Philip
O'Laughlin, J. P.
O'Neil, Matt.
O'Neil, Philip
O'Neil, Joseph
O'Neil, Dennis
O'Donnell, Wm.
O'Reilly, Mrs. E.
O'Connell, Thomas
O'Neil, Daniel
O'Connor, Jeremiah
Provost, Joseph
Pabst, Joseph
Pabst, Martin
Phalen, Daniel
Phalen, Patrick
Phalen, John
Quinn, James
Ryan, "Johnnie"
Ryan, Jeremiah
Ryan, John
Rafferty, Patrick
Rafferty, John
Riley, Wm.
Regan, Michael
Russell, Dennis
Ryan, Edmond
Ryan, Timothy
Roche, Wm.
Roche, Michael
Roche, John
Roche, James
Tyrell, Mrs. David
Rice, Wm.



1850–1855.

1. Patrick Knowles,
2. Mrs. Patrick Knowles,
3. Mrs. Mary A. Gannon,
4. Joseph Miller,
5. Mrs. Joseph Miller,
6. Mrs. David Tyrrell,
7. Mrs. Wm. Drennan,
8. Joseph Pabst,
9. Mrs. Joseph Pabst,
10. Patrick Larkin.

1850–1855.

Sullivan, Jeremiah
Sweeney, Patrick
Sweeney, Neil
Shea, Michael
Shine, John
Shine, Daniel
Spillard, John
Stanton, Patrick
Sower, George
Spaulding, Matt.
Tobin, Chas.
Whalen, John
Walker, William
Walsh, Joseph
Wallace, Thos.
Wetzler, Jacob
Welch, Richard
Welch, James
Young, Thomas

MRS. EUGENE O'REILLY.

Mrs. Eugene O'Reilly was born in Castledooey, Raphoe, County Donegal, Ireland, in 1837. Her maiden name was Catherine Sweeney, her parents being Thomas and Annie Sweeney. She came to this country when fourteen years old, and lived with her uncle, Father Gallagher, for several years.

After her marriage to Mr. Eugene O'Reilly, she moved to Chicago, where she resided until her death, September 16, 1900. One who knew her well said of her: "She was always a devout Christian; a better mother never lived; her whole time was devoted to her family; her home was her paradise."

JEREMIAH RYAN.

Mr. Jeremiah Ryan was born at Morroe Wood, Parish of Abington, County Limerick, Ireland, on May 28, 1820. Coming to America in 1847, he resided in New York for four years. There he married Miss Margaret Fitzgerald, a companion from childhood. In 1851 the family moved to Seymour, New Haven County, Connecticut, where they resided until 1855, when they moved to Elgin.

In his 18th year, in the City of Cork, Ireland, Mr. Ryan took from Father Matthew the total abstinence pledge, a pledge which he kept inviolate until the day of his death. His charitable and benevolent disposition, his gentleness and affability won for him the respect and esteem of his neighbors and the community at large. He was a most devout and conscientious Catholic. He was a great lover of children,



1850–1855.

1. Mrs. Brian Kenney,
2. Brian Kenney,
3. Mrs. Patrick Traynor
4. Michael Roche,
5. Mrs. Michael Roche,
6. Nicholas Hyde,
7. Mrs. David Collins,
8. David Collins,
9. Peter Hines,
10. William Roche,
11. Mrs. William Roche.

and he knew them all, always having a glad welcome for them; and they all knew "Jerry Ryan," and honored and respected him.

He was once elected town collector of the town of Elgin, an office which he filled with honor to himself and credit to the township.

Mr. Ryan was very methodical in his way and kept a daily record of local and parish events for over fifty years. Mr. Ryan died in Elgin on April 9, 1898, in the 78th year of his age, mourned by a host of friends.

1855–1860.

Allen, James
Barry, Robert
Burke, Francis N.
Burke, Patrick
Burke, John
Burke, Wm.
Burke, Maurice
Buel, Mrs. Josephine
Boyle, Dominick
Cooney, Patrick
Carte, Charles
Considine, John
Colford, Patrick
Colford, Richard
Collins, Stephen
Connell, R.
Costigan, John
Dougherty, Charles
Delaney, James
Dooley, Patrick
Dibb, Isaac
Donahue, Wm.
Duggan, Patrick
Driscoll, Patrick
Daley, John
Fay, Peter (1845),
Freeman, Michael
Fahey, John
Foley, Patrick
Foley, Thomas
Gilick, Robt.
Gilick, Michael
Grant, Patrick
Gubbins, Edward
Garvey, Thomas
Garvey, Patrick
Grant, Richard
Grady, John
Hefferman, Joseph
Hennessey, John
Hade, Mrs. C.
Hannigan, Thomas
Handley, Patrick
Hennick, Wm.
Hennick, John
Hogan, Patrick
Hickey, William
Jones, Patrick
Kelley, Thomas
Kelley, Thomas B.
Kinney, Wm.
Kalahan, Thomas
Kenneally, Mrs. Mary
Kenneady, James
Kenneady, Edward
Logan, Owen
Logan, Thomas
Logan, John



1855–1860.

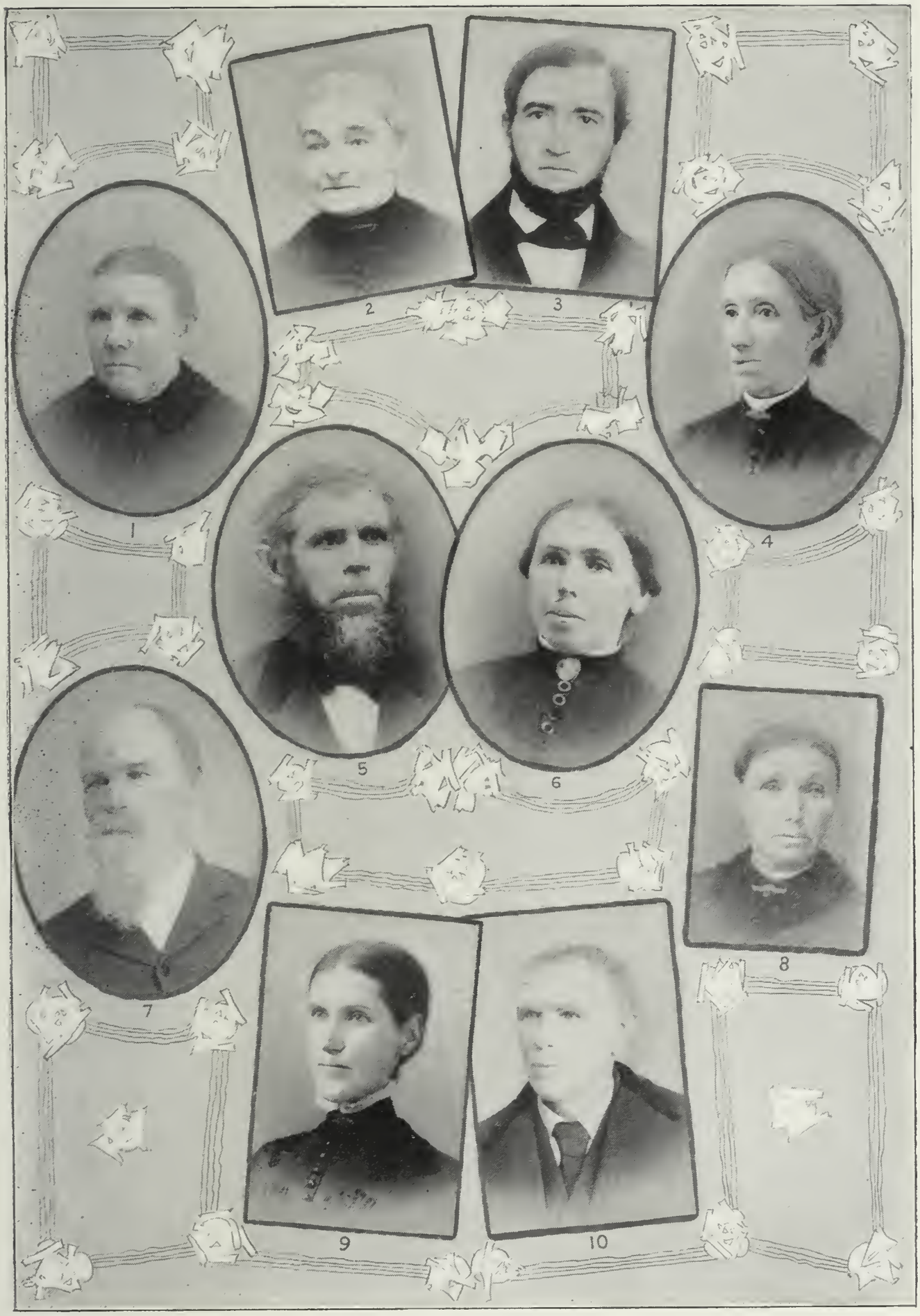
1. Mrs. Francis N. Burke,
2. Francis N. Burke,
3. John Nolan,
4. Mrs. John Nolan,
5. Thomas Kelley,
6. Mrs. Thomas Kelley,
7. Conrad Kohn,
8. Mrs. Conrad Kohn,
9. Mrs. Josephine Buel,
10. John Martin,
11. Mrs. John Martin.

1855–1860.

Laughlin, Thomas
McGarry, John
McBroiarty, Anthony
McNab, Michael
McCartney, John
McCartney, Richard
McCartney, Anthony
McEnerney, Patrick
McGraw, David
McGarry, Patrick
McLaughlin, James
McCormick, Stephen
Murphy, John
Miller, Peter
Mulloy, Patrick
Mulloy, James
Morrisey, Patrick
Morrisey, Michael
Morrisey, Martin
Moore, James
Moran, Michael
Murphy, Philip
Murphy, John
Murphy, Daniel
Meenagh, John
Meenagh, Patrick
Nolan, John
O'Brien, Michael
O'Brien, Wm.
O'Brien, James
O'Connor, James
Powers, William
Quinlan, James
Quillinan James
Quernheim, Philip
Rourke, Patrick
Rotcher, Michael
Rochford, Patrick
Rhoden, Christopher
Sheehan, James L.
Shields, James
Schaller, Andrew
Savage, James
Sweeney, Peter
Shern, Michael
Traynor, Patrick
Wallace, Matt.

PATRICK JONES.

Mr. and Mrs. Patrick Jones came to Elgin in 1857 from Burlington, Vt. Mr. Jones worked at his trade of tailor for two years, when he formed a partnership with Mr. Joseph Hemmens to carry on a merchant tailoring business under the firm name of Hemmens & Jones, which was only terminated by his death which occurred March 22, 1899, the firm being at that time the longest established of any in the city. Mrs. Jones survived her husband but about two years, dying January 6, 1901. Mr. and Mrs. Jones were members of St. Mary's congregation from their arrival in Elgin and were always active in church affairs. Mr. Jones was born in Montreal, Canada, and moved to Vermont in 1841. Mrs. Jones was born in the Vale of Aherlowe, County Tipperary, Ire-



1855–1865.

1. Mrs. Mary Kenneally,
2. Mrs. Andrew Schaller,
3. Andrew Schaller,
4. Mrs. James Sheehan,
5. Patrick Rochford,
6. Mrs. Patrick Rochford,
7. Phillip Quernheim,
8. Mrs. Philop Manning,
9. Mrs. Thomas Foley,
10. Thomas Foley.

land, and emigrated to this country with her parents when a small child, and settled at Burlington, Vt. Of their eight children five survive them, Lawrence, Joseph and Margaret still belong to St. Mary's parish and Charles and Ellen live in Chicago.

JOHN SPILLARD.

John Spillard enjoyed the distinction of being the first Catholic elected to any public office in this city. He was chosen alderman of the then Third ward (now the Seventh), in the year 1861, for two years, and re-elected in 1865.



JOHN SPILLARD AND FAMILY.

Mr. Spillard was among the early business men of Elgin, coming here in 1854, and immediately erecting a small tannery on North State street. He was prosperous from the beginning, and after years of hard work and industry, he became one of the largest sheep-skin manufacturers in the State. Besides manufacturing, he also dealt in wool, hides and furs.



1855–1860.

1. James O'Brien,
2. Mrs. Catherine Hade.
3. Thomas Logan,
4. Mrs. Michael Sheran.
5. Michael Sheran,
6. William Hickey,
7. Mrs. Wm. Hickey,
8. Mrs. Christopher Rhoden,
9. Christopher Rhoden,
10. T. B. Kelley,
11. Mrs. T. B. Kelley.

In 1865, J. H. Spillard, his second son, became his partner, and from that time on the business was conducted under the firm name and style of John Spillard & Son.

JUDGE M. W. HOGAN.

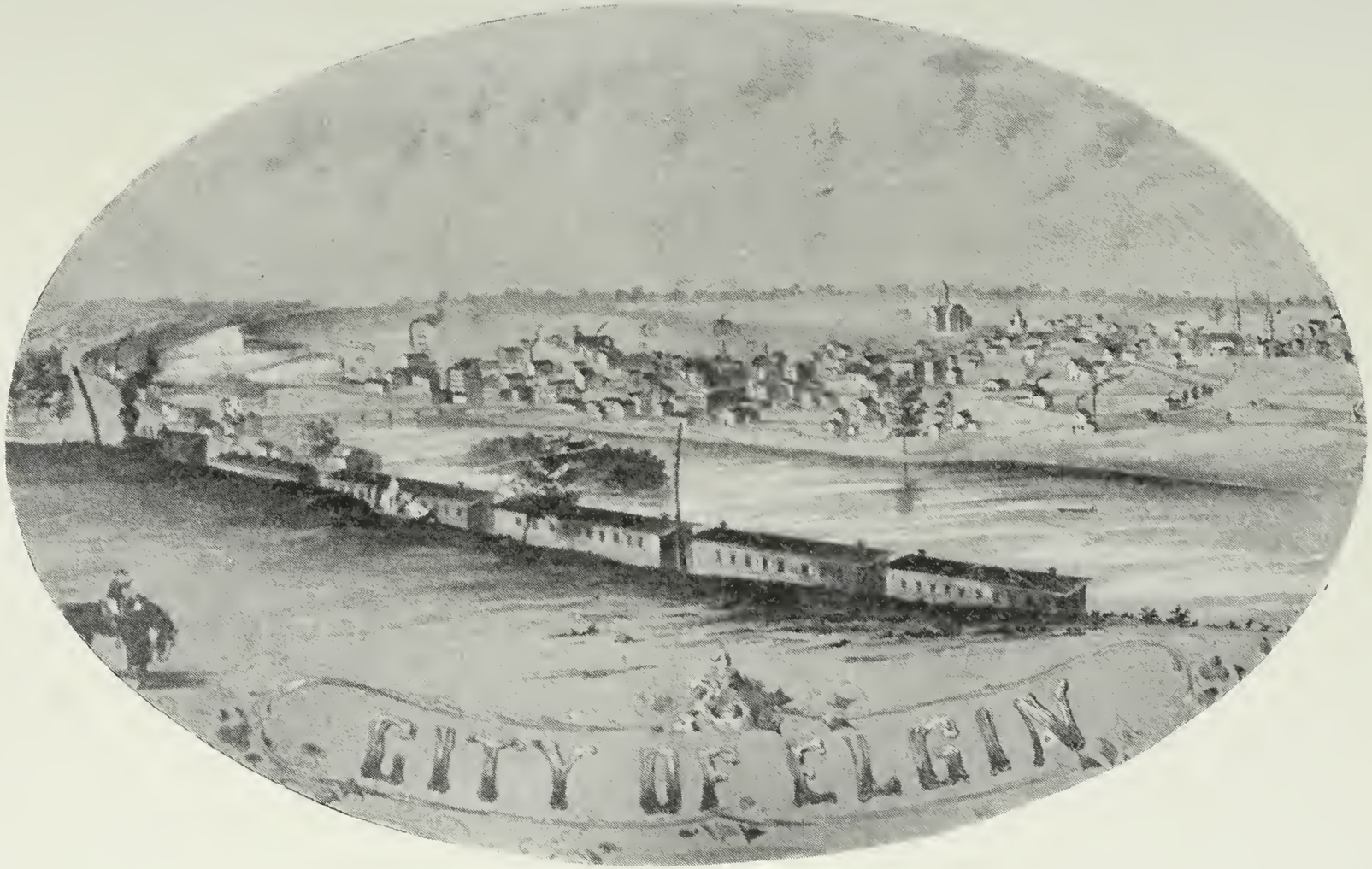
Among the early parishioners who have since become prominent, mention must be made of the Hon. M. W. Hogan. Born in Ireland, he came to this country at an early age, and for a couple of years lived



JUDGE M. W. HOGAN.

here with Mr. John Meehan, Sr., who was then his guardian. In the summer or fall of 1854 he moved to Chicago. There, in union with John Meehan, Jr., son of the John Meehan above referred to, and William L. Linton, editor of a Catholic paper called "The Western Banner," he helped organize the "Young Men's Catholic Institute," the first society of the kind in Chicago.

He studied law under the guidance of the late Hon. S. S. Hayes, and in the old University of Chicago, now known as the Northwestern



IN THE '50'S.

University. Shortly after being admitted to the bar, he married Miss Delia Walsh, daughter of the late Dr. John Walsh, of Buttevant, Ireland, who was then residing in Chicago.

In 1860 Mr. Hogan moved with his family to St. Louis. After the war of the rebellion broke out, he met many of his former friends and companions who had taken up arms and were moving to the front in defense of the flag. Among them was General Lynch of Elgin. One day as the two friends were sitting in the old "Planters' House," St. Louis, a dispatch from Governor Yates of Illinois was handed to General Lynch. The Governor had appointed General Lynch colonel of a regiment, and wished him to report at once for duty. General Lynch was very desirous of having Mr. Hogan appointed lieutenant colonel; but sickness in his family at that time prevented Mr. Hogan's acceptance of the generous offer. During the war, however, Mr. Hogan did military duty in and around St. Louis as a member of the enrolled Missouri militia. He assisted the late Dr. Thomas O'Reilly to organize, equip and send to the field the Seventh Missouri Infantry, U. S. Volunteers, afterwards known as "the St. Louis Fighting Irish Brigade."

During his long residence in St. Louis, Mr. Hogan filled many public offices. He served as city alderman; was a member of the school board; was prosecuting attorney for state and county for three successive terms.

Leaving St. Louis in 1886, he returned with his family to Chicago. There his wife died four years later, leaving with him six children, two sons and four daughters. His sons, Thomas S. and Frank J., are members of the Chicago bar, having offices in the Ashland Building. One of his daughters is married to Mr. John H. Burke of Baltimore, Md., and another to Mr. George J. Flannigan of Flannigan Brothers, book publishers of Chicago. His youngest daughter, Stella, is well known in Elgin, being a frequent visitor here at the homes of her relatives.

The Judge's sister, Miss Kate Hogan, has for many years been a member of St. Mary's parish, residing with Mrs. Mary T. Hogan, widow of the Judge's brother, P. T. Hogan, who is buried here.

Having once been a resident, and always having relatives here, the Judge has been a regular visitor to our city. He has many friends among the older parishioners, and is always a most welcome guest in our midst.

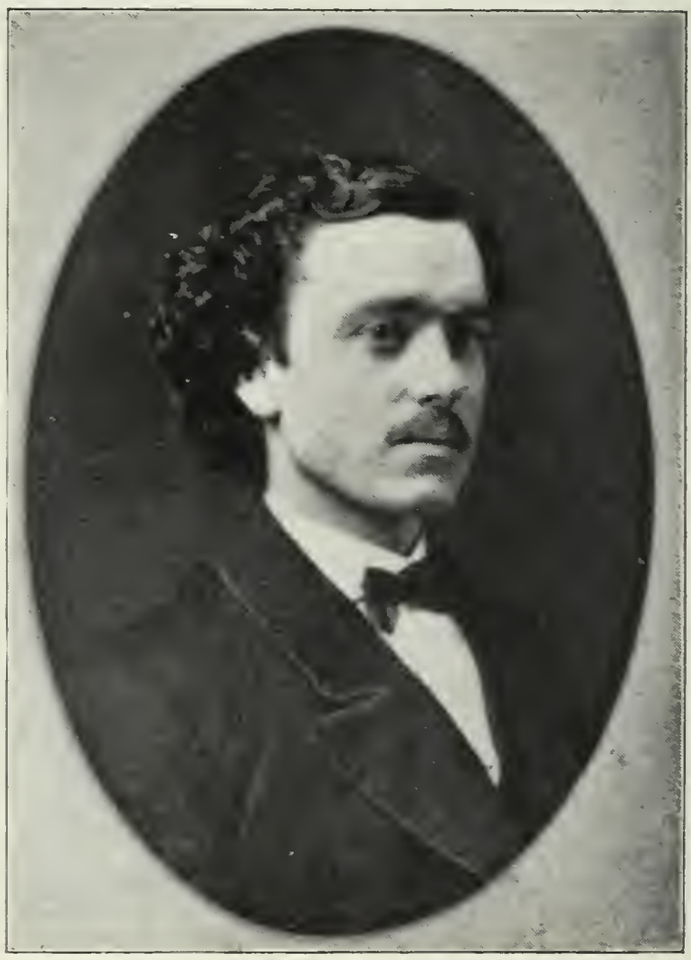


1860 or later.

1. John McGarry,
2. Mrs. Patrick Phelan.
3. Patrick Phelan,
4. William O'Bierne,
5. Mrs. John McGarry,
6. Mrs. Ellen Kane,
7. Mrs. William O'Bierne,
8. Mrs. Thomas Jordan.
9. Thomas Jordan,
10. Mrs. John Jordan.
11. James Wall,
12. John Jordan,
13. Michael McGarry.
14. Mrs. Michael McGarry,
15. Mrs. James Wall.

JOSEPH HEALY.

Among the young men of Elgin, and especially among the young men of St. Mary's parish in the years from 1866 to September 14, 1871, when he died at the early age of 26 years, none gave promise of a brighter and nobler future than Joseph Healy. Born in Elgin, after a rudimentary education here, he was sent by his father, the late Bernard Healy, to the University of Notre Dame, Indiana. There, his remark-



JOSEPH HEALY.

able application to and success in study, won him high honor and marked him as an exceptionally talented young man. After graduating at this university with the highest success he returned to Elgin, and very soon after entered the University of Michigan at Ann Arbor. There he entered the justly famed law department of that institution, and after the usual extensive course of law reading, practiced in that university, he graduated from it, receiving the degree of Bachelor of Law. On his return to Elgin he entered the law firm of Botsford & Barry, the firm's

title becoming Botsford, Barry & Healy. He remained a member of this firm until his death, the same being then unquestionably the leading law firm of the county.

We have alluded to what promised to be the bright future of this departed friend, and truly such a future he had, if ability, honesty of word and deed, and fidelity to high purposes and ideals can assure professional success. But his early death ended what seemed destined to be a distinguished life at its very beginning, professionally considered.



DANIEL BURKE AND FAMILY.

He had all the characteristics of an able lawyer, especially of a very able office lawyer, and better yet, of an honest man. Among his friends and intimates he was absolutely a beloved friend and companion, and among such of them as are yet living, his memory will be fondly cherished until the hour of death.

Joseph Healy was a man of intense public spirit, and devoted a large part of his spare time to the formation and perfecting in Elgin of a good fire department. His work in this respect will never be for-

gotten by the old guard of the fire department. His early death was widely and sincerely mourned, and his funeral services held at old St. Mary's Church, and his interment in the old Elgin cemetery was made the occasion of a sympathetic demonstration participated in by people of all circles, perhaps larger than has attended the funeral rites of any citizen of Elgin before or since that sorrowful occasion.



HUGH MURPHY.

HUGH MURPHY.

The subject of this sketch is Hugh Murphy, born at Elgin, Ill., April 14, 1852, attended public school at Elgin in 1861-2. In 1863, '64 and '65 did about everything in the way of odd jobs that one of his age was capable of and the necessities of those severe war times required in order to exist. From 1865 to 1870 he served an apprenticeship with E. F. Reeves at the trade of stone cutting, stone mason work, plastering and brick laying. During the five years of his apprentice-

ship he attended school at the Elgin Academy during the winter season. From September 1871 to June 1872 he took a private commercial course from the professors at Notre Dame, South Bend, Ind., and worked on the Cathedral at his trade to pay for same. From 1873 until 1878 he worked as journeyman and contractor in the various states of the Union and settled in 1878 at Omaha, Neb., where he was employed as Assistant City Engineer in charge of sewer work. In 1880 he had charge of the mechanical construction of the Omaha Water Works. In 1882 he entered the business of contracting of public works, including grading, sewer construction and paving with wood, stone, brick and asphalt. In 1888 he opened the stone quarries at Lyons,



MR. NOLAN'S FARM HOUSE AND STOCK BARN.

Colo., and operates in the line of his business in Nebraska, Colorado, Utah and Iowa. He has been successful in all his undertakings.

In 1882 he was married to Miss Helen McGraw of Chicago. They have four children living, Hugh, Mary, Richard and Helen.

Solely by his own efforts and ability he has accumulated a competent fortune, and has a loving family and a happy home, although he started in life with as little of this world's goods as it was possible for one to possess.

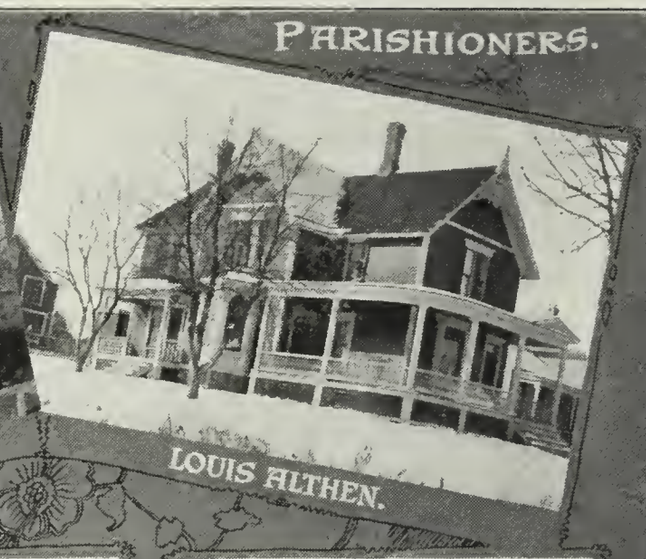
JOHN NOLAN.

One of the prosperous and well-known members of St. Mary's parish is Mr. John Nolan, whose fine dairy farm of about 200 acres is located in the south-western corner of Elgin township. Mr. Nolan was

HOMES OF PARISHIONERS.



MRS. ANN LYNCH.



LOUIS ALTHEN.



TERRENCE CONNER.



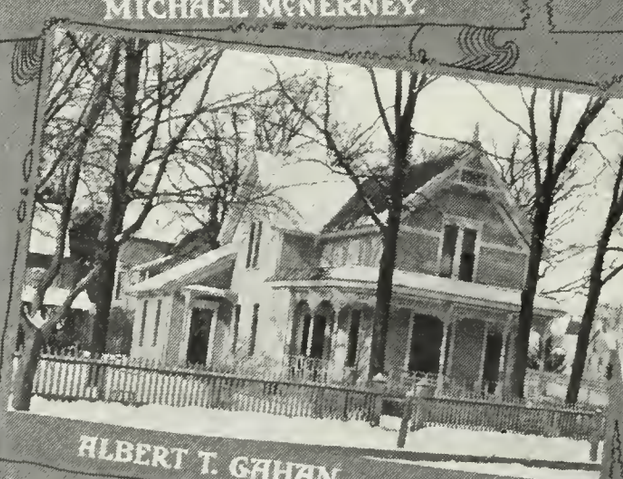
JOHN DUHY.



MICHAEL McNERNEY.



GEORGE SOUSTER.



ALBERT T. GAHAN.



GEORGE SCHMIDT.

born in County Carlow, Ireland, May 1, 1832. He came to Elgin in 1857 with no possessions, but an honest heart and willing hands. For eight years he worked with farmers in the vicinity of Elgin, and then bought the land on which he has since made his home.

In 1865 he was married to Miss Helen Dunn, who was born in County West Meathe, Ireland. Their union was blessed with three sons and a daughter, who are a source of pride and comfort to their parents in their declining years.

Visits to the home of these hospitable people are always enjoyed by their many friends. Their comfortable farm-house, surrounded by shade, ornamental and fruit trees, the modern horse and stock barns, dairy house and out-buildings, all well kept, are the result of their own efforts, and are eloquent testimonials to their industry, good judgment and taste. Mr. Nolan and his family are regular attendants at and liberal contributors to the support of St. Mary's Church.

PATRICK DALY.

A sketch of the old time folk of Elgin would be indeed very incomplete did it not contain some allusion to the late Patrick Daly. Our whole people, young and old, well knew the good, cheery, whole-souled man, ever with a smile on his honest, humorous face, that for generations, we may say, performed in the Elgin cemetery "man's last duty to man," the return of dust to dust.

What a work our old friend did in that old cemetery of ours, now, as we look back at it with its forty years of labor. How many sorrowful groups and breaking hearts has he faced in that time. Surely, no other man in Elgin, as he, has faced such a ceaseless panorama of sorrow moving constantly before his honest and sympathetic Irish eyes and heart. Indeed, Patrick was near to the people of Elgin, for he had been with them in their most supreme hours of sorrow, and had laid to rest their best beloved with the strong arm of his youth, and with the feeble but ever faithful arm of his old age.

Patrick Daly was born in the County of West Meathe, Ireland, on the 17th of March (St. Patrick's Day), 1810. He emigrated to America, and came direct to Elgin in 1850. Very soon after coming to Elgin, or to be precise, as soon as the old St. Mary's Church was roofed, the then pastor, Rev. Father Feely, appointed Mr. Daly to look after the church as a sort of sexton, and from this by some natural


JOHN T. LOGAN
T. C. LOUCKS
J. B. ROACH
DR. H. J. GAHAGAN
M. C. TOBIN
SISTERS ST. JOSEPH.
REV. JOSEPH ROHDE.
J. H. JONES
JAMES M. MEENAGH

transition he soon graduated into the performance of the duties of the village cemetery sextonship. Afterward, when the city government was instituted in Elgin, and the cemetery came under corporate control, he yet continued in it his duties as sexton, and so continued until a short time before his death, when age and illness prevented him from longer performing the duties of his old work. The City of Elgin, however, remembering his old-time faithfulness, kept him in its employ up to and until his death. He reposes in the sweet old cemetery that he loved in life more than any spot on earth.*



PATRICK DALY.

Patrick Daly died on the 13th of December, 1893, regretted by all our people of every sort and character. In his life he addressed all who came to visit the cemetery as "my son," thus to the little child and to the old man alike. Maybe that their sorrows which he every day saw

*Since the above was written Mr. Daly's remains, together with those of the deceased of his family, have been transferred to the Bluff City Cemetery, Elgin.

endeared them to him and made his kind heart pity them—who can tell? Mark how Shakespeare puts the words of philosophy into the mouths of the grave diggers at Ophelia's grave. Patrick, too, lived and philosophized among our tombs, and who can say but that he, too, realized the awful fact that all is vanity save love of God and of truth, and love for one's fellowmen, and these characteristics he had and he practiced for forty years in the old Elgin cemetery, in storm and in sunshine, young and aged, rich and poor, "he gathered them in."

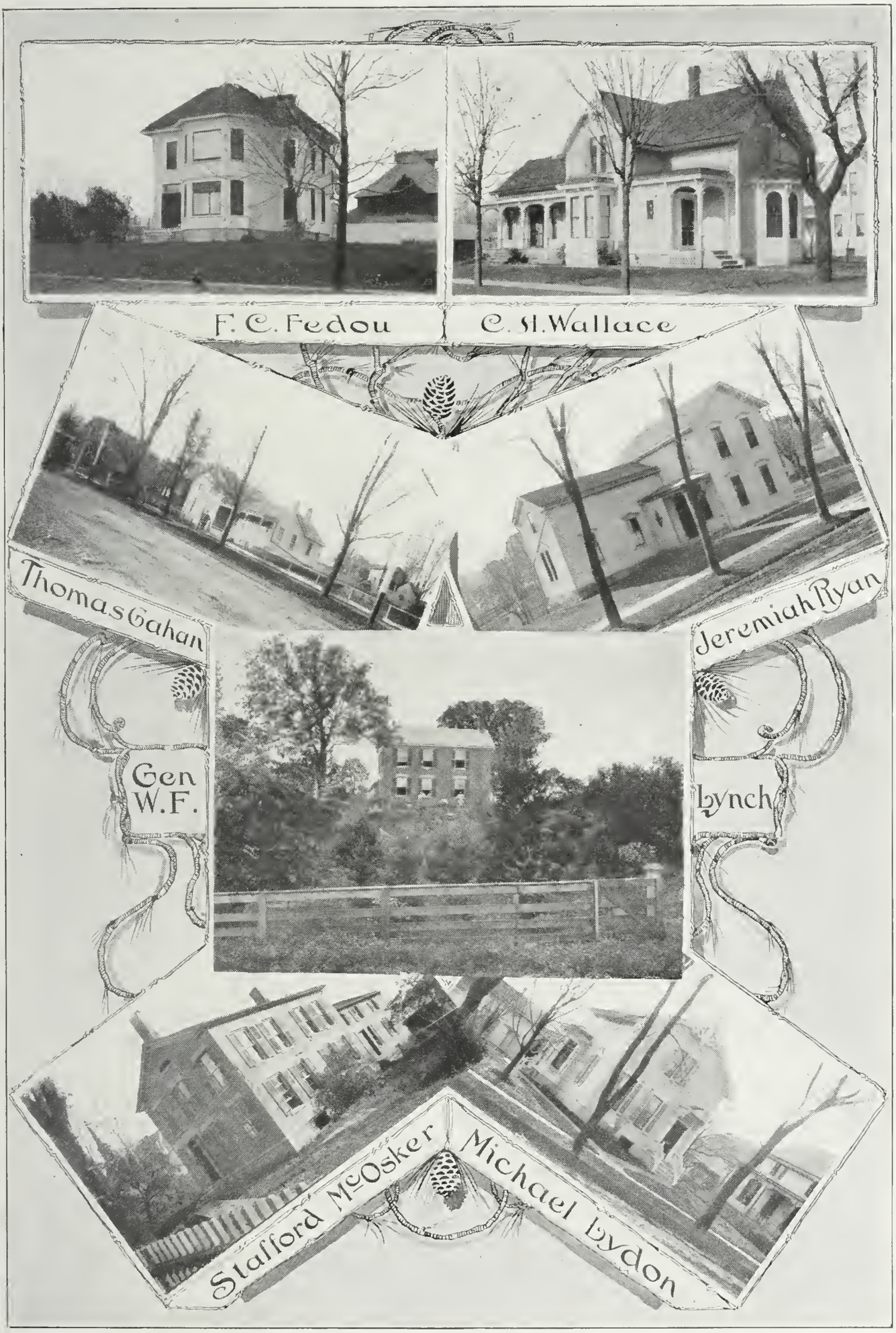
THE OLD SEXTON.

H. RUSSELL.

Nigh to a grave that was newly made,
Leaned a sexton old, on his earth worn spade,
His work was done and he paused to wait,
The fun'ral train through the open gate;
A relic of bygone days was he,
And his locks were white as the foamy sea;
And these words came from his lips so thin,
I gather them in, I gather them in.

I gather them in! for man and boy,
Year after year of grief and joy;
I've builded the homes that lie around
In every nook of this burial ground;
Mother and daughter, father and son,
Come to my solitude, one by one;
But come they strangers or come they kin,
I gather them in, I gather them in.

Many are with me, but still I'm alone;
I'm king of the dead, and I make my throne
On a monument slab of marble cold;
And my sceptre of rule is the spade I hold.
Come they from cottage or come they from hall,
Mankind are my subjects all, all, all!
Let them loiter in pleasure or toilfully spin,
I gather them in, I gather them in.



HOMES OF PARISHIONERS

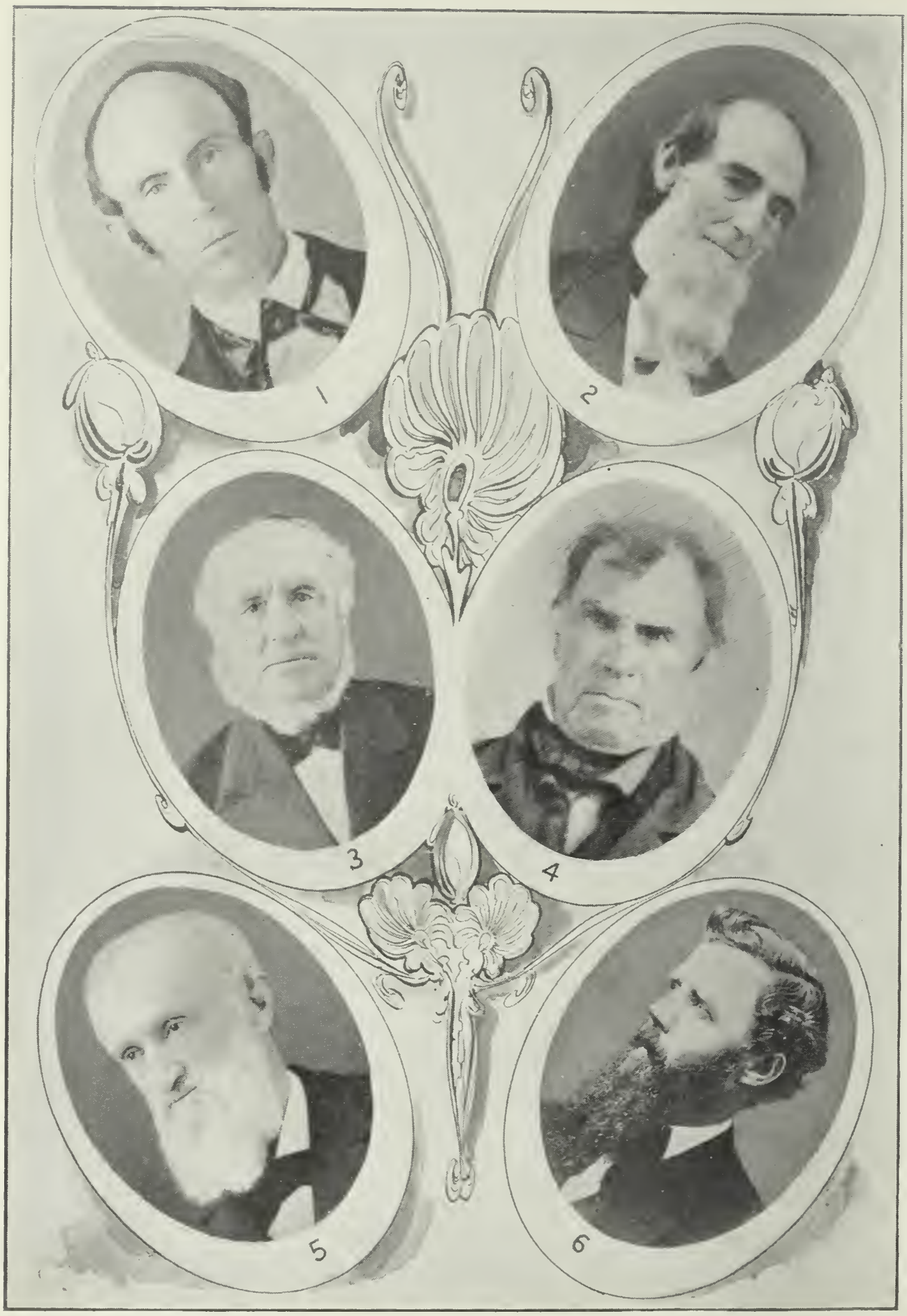
Benefactors of Early Parishioners.

It would be to us a matter of supreme pleasure, indeed, we would prefer to say that it would be to us a labor of love to insert in this memoir of St. Mary's church a complete collection of the pictures and biographies of the early citizens. It is not for lack of desire so to do that we forbear the effort, but for other causes. We sincerely believe that, taken as a whole, no better men settled in the then west and northwest than the men who located in what is now the city of Elgin during its early days. We knew them to be men of broad minds, spurning prejudice, and whether Protestant, Free Thinker or of no religious faith, men in the aggregate who looked upon their neighbors as their friends and brothers in fact. Well might such men, glorious pioneers, use the passionate and lofty appeal of the good man in Leigh Hunt's poetic gem :

"Write me as one who loves his fellow man"

issues from their souls and lips, for they were ever true to the spirit of brotherly love ; and indeed we may well add that from its first settlement the Fox River valley has been "a peaceful vale," in which neither religious nor social animosities ever had an abiding place.

And so it is now, long after most of these old settlers of Elgin have gone over to the silent majority, that we speak of these large-hearted men, no matter of what religious faith, with love and veneration. Through their kindly deeds and benevolent words they largely contributed to the planting of St. Mary's parish. They encouraged the early Catholic settlers to locate in their village or in its vicinity, and afterward proved themselves benefactors, kind friends and good neighbors; Americans in all the word implies, for though worshiping at other altars, and, with but few exceptions, differing in nationality from Catholics, they willingly accorded our predecessors in the faith the same privileges sought by themselves, the parishioners of today



BENEFACTORS OF EARLY PARISHIONERS.

1. Mr. James T. Gifford,
2. Mr. Wm. C. Kimball,
3. Dr. Joseph Tefft,
4. Gen. Elijah Wilcox,
5. Mr. F. L. McClure,
6. Dr. Edgar Winchester.

can not do otherwise than cherish loving feelings for the memory of those good people.

Entertaining the impression, the readers of this volume will deem the foregoing brief tribute a proper termination to the sketches of our early parishioners, and with the belief their possession will be appreciated, we take pleasure in presenting on the preceding page portraits of a few of the representative pioneer settlers. Like most of our early settlers the few village fathers, whose portraits we here reproduce, were men whose reputation, efforts and ability contributed much toward making Elgin what it is, and in securing for it the prosperity it enioys today. Early residents will well know the following:

James T. Gifford, Wm. C. Kimball, Dr. Joseph Tefft, Gen. Elijah Wilcox, F. L. McClure, H. Edgar Winchester.

They have passed away, too, but they leave behind them the memory of good lives, and that will survive forever, for

A man dies,
But his memory lives for all time.


Old Brick School
Old High or Kimball St. School
Elgin Academy
Old North West School

In Defense of the Flag.

As has been stated in a preceding page, it was during the time "that tried men's souls" when Father Eustace came amongst us. The shrill blast of war had sounded, and St. Mary's parish sent her full quota to the front in defense of the Union. Many of them sleep beneath southern skies. Others returned after four years of war to home and loved ones and to again become useful citizens and active members of St. Mary's parish. Among the members of St. Mary's parish who answered the call to arms was Brig. Gen. Wm. F. Lynch.

The following sketch of the acts and life of Brigadier General William F. Lynch synopsize the brilliant career of an Elgin man, and of a devout member of St. Mary's congregation. General Lynch's career in the civil war reads almost like romance, so daring were its many features, and so thoroughly were they marked by all the characteristics of a patriotic soldier. Back in the year 1855, in the then diminutive city of Elgin, a military company was formed that made its first appearance at a fourth of July celebration in that year, held in what used to be called Colby's grove, a wooded spot a short distance east of the Elgin Academy. This particular company, on the occasion referred to, was habited in black trousers, white shirts, and black caps, and was composed of what we may call the elite of the young men of Elgin. The members of the organization were armed with such guns and bayonets as the State then furnished to its military companies, for Illinois had at that time no militia regiments patterned on the present existing model of such organizations. This military company soon after its formation realized that its first need was a genuine military garb; and as its members were intensely patriotic, and as one of its chief organizers, Sergeant Samuel Ward (afterwards killed while leading his company at the battle of Shiloh), had in his boyhood near Albany, N. Y., been much impressed by the dress of the Albany (New York) Continentals with their quaint old colonial garments and their cocked hats and

bottle plumes, he advised the new company, his Elgin comrades, to adopt the continental style of dress, and they did so. Then in the garb of "'76," the boys made their appearance to general admiration on the streets of Elgin. Very soon after this event, they secured a famous drill master in the person of Col. E. E. Ellsworth, a young man then unknown to fame, but soon after to become one of the most picturesque figures in the early events of the great civil war. Under the instruction of this truly talented tactician the Elgin Continentals rapidly advanced in proficiency, until their name became known all over the West. The members were all persons of means. They established their own armory, furnished it, engaged their own instructor, garbed themselves, constantly received and royally entertained visiting brethren of the sword, one such entertainment, that of the National Guards Cadets, the crack military company of Chicago, costing their Elgin entertainers over one thousand dollars. In fact, just before the rebellion the Elgin Continentals were talked of and admired all over the Northwest. Many of its members became distinguished officers from 1861 to 1865 in various regiments during the long fratricidal struggle.

Of this highly honorable and gallant band of young men, William F. Lynch was a member, and in it he got his first glimpse of military life. In a biographical notice of General Lynch, published in the Notre Dame Scholastic, the journal of the university at which young Lynch was educated, the writer says: "Young Lynch's father sent him to school to Notre Dame, and one of the motives for this action appears to have been a wish to get him away from the glamour of the Elgin uniform. But the love of the garb was too strong for the youth. Hardly had he entered Notre Dame when the military company then existing at the university was changed to a continental company, William F. Lynch being its drill master. In 1860 the subject of our sketch was elected captain of this company, and on April 17, 1861, President Lincoln called for 75,000 men. Public meetings were held everywhere. One was held at South Bend, near the university. Lynch was there. Moderation was counseled by all the speakers. Lynch chafed under the talk, mere talk; at last, as all were going to leave, he got up and said: 'I am going to the front, to shed the last drop of my blood if need be for the Union.'" A company of the First Indiana Regiment was organized on the spot.

Then his own university company got on fire, or as the university paper quoted puts it, "The captain let the blaze out, for the company

was on fire already." They must be off for the front. The president of the university declared that he had no authority to let boys under twenty-one enlist, which was true, but about sixty of the elder youth went, and with them went Lynch. However, when they reached the military rendezvous at Indianapolis, they found that the Indiana quota was already full, and the boys had to return home. But in no way deterred, young Lynch forthwith entered the Twenty-third Illinois Volun-



GENERAL WILLIAM F. LYNCH.

teers, the afterwards highly distinguished regiment commanded by Colonel James A. Mulligan. While absent from this regiment on recruiting service, the regiment being then in Missouri, the subject of our sketch escaped capture at the hands of the confederates, Colonel Mulligan and his entire command being captured by the confederate General Price at Lexington, Missouri, after a memorable resistance by Colonel Mulligan, a resistance that became an inspiration to the Union forces in the Northwest. Hearing of the fate of his regiment, Lynch at

once posted off to Governor Yates, and boldly asked that he be permitted to raise a regiment of his own. The Governor asked him to whom he could refer for an assurance that he could command a regiment. Lynch referred him to Hon. Schuyler Colfax and to Governor Morton, both of whom he had met at the University of Notre Dame. To Governor Yates' inquiry, Colfax replied, "Good young man; give him a chance," and Governor Morton answered, "None better." He then and thus got permission to raise the 58th Regiment Illinois Volunteers. Now in command of a regiment of his own, Colonel Lynch was soon at the front and at once saw active service, participating in the assault and capture of Fort Donelson, where his regiment fought first in Thayer's brigade and then on the left of Wallace's troops. On the 6th and 7th of April, 1862, the great battle of Shiloh was fought. In this memorable battle Colonel Lynch's regiment was in the very thickest of the struggle, being at the center of Grant's line, among the troops commanded by General W. H. L. Wallace and General Ben Prentiss. Of the defense of this position by the union army, among whom as stated was Colonel Lynch's regiment, the confederate General W. P. Johnson says, "On the federal left center, W. H. L. Wallace and Hurlbut were massed, with Prentiss' fragment in a position so impregnable and thronged with such fierce defenders that it won from the confederates the title of the "hornet's nest." Lynch, with most of his men, was captured near or at the hornet's nest, but the battle was eventually saved by the resistance made by its "fierce defenders," among whom Lynch and his men fought like heroes. After his capture, Colonel Lynch was first sent to Madison, Georgia, and afterwards to Libby prison, where he was held for a short period. From the latter he was paroled on the 15th of October, 1862, and after an immediate exchange he went to Washington and forthwith commenced to recruit and reorganize his old regiment. In January, 1863, he was placed in command of Camp Butler, near Springfield, Illinois, which was a camp for the holding of confederate prisoners, and there he remained until June, 1863, when, with his regiment, he was ordered to Cairo, Illinois, and from thence under Sherman to Meridian, Mississippi. In this expedition he and his regiment participated in the battle of the Big Black, and in many other engagements until Meridian was reached. Returning from this expedition, Colonel Lynch became an acting brigadier general and so continued until he was desperately wounded on May 18, 1864. During this

period, both in dispatches to the war department and otherwise, he received the highest encomiums from his commander, General A. J. Smith. On March 13, 1864, now Acting Brigadier Lynch was with the Red River expedition under General Banks, on the west bank of the Atchafalaya. On the 14th of the same month, Fort DeRussy, an important confederate work, was captured by the federal army, General Mower of the latter using Lynch's brigade in the important capture. Then the expedition moved on up the river with varying fortune until April 8, 1864, then the confederates under General Taylor met the union forces under Generals Mower and Emery in battle array, Lynch's brigade being in Mower's command. As the event is told in the university journal, to which allusion has heretofore been made, and as the war record of General Lynch closes with his wounding about that time, we copy the following from the Notre Dame Scholastic:

"On the afternoon of April the 8th, Taylor attacked the federals near Mansfield and drove them back in utter confusion. A panic spread among the teamsters of the wagon train, but by night the federal General Emery had checked the flight. In the afternoon about five o'clock the confederate General Churchill attacked the left of the federal line. That part of the line was the weakest in numbers, and on it was posted Benedict's brigade, supported on the left by Lynch's brigade. When Churchill attacked, the confederate General Walker advanced and turned the right wing of the federal line. The federals rallied on Lynch, and then Lynch charged and broke the confederate right wing. Immediately General A. J. Smith advanced his whole line, in a charge led by Mower, and the confederates were routed.

Lynch chased the fugitives hotly for about three miles, and he then suddenly discovered that he had with him only about four hundred men. These were from various regiments, who had been attracted to the pursuit by the ardor of the young general. The confederates began to re-form to cut Lynch off, and about three thousand of them were falling into line. The timber favored Lynch, for his enemy could not estimate his numbers and they thought that he had a large force, owing to the number of flags that were with him. After a volley he charged, the enemy vanished, and Lynch got back to the army unmolested. Lynch's brigade was engaged in many minor actions until on the morning of the 18th of May he led his men across Yellow Bayou to engage the enemy under Wharton and Polignac. Batteries were posted, but there was no

engagement. He had been expecting a visit from his brother, and as it was most probable that the enemy would not attack, he obtained permission from General Mower to go to Simsport, where he met his brother. The two men were returning toward the brigade when they heard the sound of firing. Lynch left his brother, and rode forward at a gallop to join his command. When he reached the front, his troops were just starting to charge the enemy. He dashed to the head of his brigade and on they went with a rush. In this charge General Lynch's leg was shattered by a musket ball, which struck him just below the knee. He was lifted from his horse and carried back to the boats. Owing to a disagreement as to the necessity or inadvisability of amputating the wounded limb, it was merely dressed, and it was at length decided to avoid amputation, but thereby a life of suffering became the lot of this brave man, and in the end the wound then received caused his death. It necessarily ended his war service.

After the civil war, General Lynch became identified with the Fenian movement for the invasion of Canada. In July, 1866, he was appointed first lieutenant in the 42d regular United States Infantry. In 1867 he became captain. In the same year he received the brevet rank of major for "gallant service in the battle of Pleasant Hill, La." and soon after the brevet rank of lieutenant colonel for gallant service in the battle of Yellow Bayou, La. In December, 1870, he was retired from active service in the United States regulars, with the rank of brigadier general. A law of congress soon after reduced him to the rank of colonel on the retired list, but after a personal interview with the President, General Lynch secured restoration to his rank on the retired list as brigadier general within ten days from the date of his reduction. The last years of his life were spent at home in Elgin among the friends of his youth. He is buried in the old Elgin cemetery where are interred, it is believed, all the other members of his family or relatives save one or two. He was a man of such generous disposition and withal so genial and kindly that his friendship was a genuine pleasure to those who knew him best. Cunning had no place in his breast, and want and suffering never appealed to him in vain. He suffered much in his later years, but he bore the suffering as became a Christian and a man. In early life he had been a great reader and was intimately acquainted with the choicest works, both of the English classics and of general literature. He was a devout Catholic, a

generous man to all men of all faiths, a soldier without fear and without reproach, and in the civil offices that he filled in Elgin, after his return from the war, whether as a member of the city council, or as a member of the board of education, he ever did his duty well and honestly, and for the best interests of Elgin and of its people. ED. K.

Of the others who volunteered and enlisted from the parish during those trying times we might name the following:

58th Illinois Volunteers, Company A.

Wm. F. Lynch,
John Murphy,
Eugene Lynch,
Michael Roche,
Patrick Haugh,
Peter Hines,
Bartholomew Kelley,
Daniel Murphy
Dennis Morrison,
John O'Brien,
John O'Mara,
James O'Brien,
Wm. Walsh,
Nicholas Burns,
John Martin,
Thomas E. McGrath,
James Quirk,
Patrick Reynolds.

58th Illinois Volunteers, Company B.

David J. Lynch.

Company D.

John Sheedy.

Company G.

James Golden,
Wm. Hogan.

Company H.

Thomas Ryan,
John Sherman.

Company I.

Philip Heelan,
David Bradley,
James Burns,
James Costello,
Patrick Coleman,
Edward Gallagher,
Michael Gartland,
James Heffernan,
Anthony McBraiarty,
Patrick Kinney,
Patrick McEvoy,
Jeremiah Mahoney.
James Scanlan,
Joseph Tynell,
Richard Collins,
Thomas Cooney,
John Clancy,
Thomas Connery,
Edward Gubbins,
Edward Keating.

7th Illinois Volunteers, Company A.

J. R. Kinney,
John Murphy,
James O'Donnell,
B. Sweeney.

64th Illinois Volunteers, Company C.

Bartholomew Kelley,
Wm. Welch,
Martin Tansey, afterwards in the 27th Missouri.

65th Illinois, Company A.

Hugh Henry.

69th Illinois, Company B.

Michael Dunn,
Milton Earin,
Daniel Flynn,
John Flynn,
Richard Keogh,
Philip Brennan.

127th Illinois Volunteers, Company C.

Alex Dennis,
Louis Little,
Patrick O'Flaherty,
James L. Sheehan,
Patrick Wallace,
John Wallace,
John McCartney,
Edmund Dougherty,
John Maher,
Michael Murray,
P. H. Dooley.

Company I.

Joseph Corby, Jr.

36th Illinois Volunteers.

Peter Little.

105th Illinois Volunteers.

Patrick Keating.

55th Illinois.

Thomas Mann,
Michael Guilfoil,
Wm. R. Halligan,
John Guilford,
John Shields,
John Guilfoil,
Timothy Donovan.

17th Illinois Cavalry, Company H.

Timothy Donovan.

89th Illinois.

Anthony Handley,
Thomas Rodgers,
James Duhy,
John Connor.

52nd Illinois Volunteers, Company I.

John Quinlan.

Company K.

Wm. Barrett,
Patrick Murray,
John Murray,
Michael McCarthy,
Daniel P. McGahey,
Sebastian Pfister,
John Reinhart.

141st Illinois Volunteers, Company B.

Mark F. Kernan,
John F. Larkin.

Company D.

Patrick O'Malley.

Company E.

Patrick Ford,
John Dillion.

Company G.

Wm. Fadden,
Eugene I. Casey,
John Carroll,
Timothy Hays,
Charles McBraiarty,
Patrick Murphy,
George Doherty,
Peter Welsh.

Company K.

John McCoy,
John Sullivan.

153rd Illinois, Company C.

Thomas Dougherty,
John Dougherty,
John Flynn,
George J. Walsh,
Lawrence Walsh.

12th Illinois Cavalry, Company H.

W. M. McNoughton,
Christopher McGrath,
David McGee,
John Shields.

15th Illinois Cavalry, Company I.

Richard Larkin.

Company K.

William Donovan,
Robert Collins,
Charles Collins,
Patrick Glennon,
Robert Gallagher,
Wm. Meehan,
John Muldoon,
Jeremiah Phelan.

Renwick's Elgin Battery.

James Collins,
Mathew Corrigan,
Daniel Cullen,
Patrick Corbett,
Richard Doyle,
John Dailey,
John Dolan,
Andrew Deignan,
Thomas Dwyer,
James Deignan,
Milton Earin,
Patrick H. Flynn,
John Foley,
James Grady,
Wm. Hanlon,
Patrick Hughes,
Michael Kennedy,
Eugene Kennedy,
Michael Lynch,
John W. Mahoney,
Thomas McGuire,
Michael McGowen,
Joseph O'Connor,
John O'Brien,
John Powers,
Patrick Quinn,
Charles Reardon,
James Roche,
James Reily,
John Sweeney,
John Walsh,
John Ward.


WEST ELGIN.
-ADAMS- ELGIN-
EAST ELGIN.

Among the Boys of '98.

It was nearly midnight on April 25, 1898, when Colonel Bennett of the Third Illinois Volunteers received orders to report by April 27th at Springfield with the Third Infantry. April 26th, at about 7 A. M., every whistle in Elgin sounded the awful alarm. Anxious mothers and fathers, loving wives, sisters and sweethearts knew what that meant to them; their boys in blue were called to fight in their country's cause, and fight they would; for a finer, braver or more manly lot of fellows never went forth than the Illinois Third.

Elgin was not behind in sending forth her boys. Besides the members of the Third Regiment, many volunteers left their homes and joined other regiments. They went to Springfield and were examined by the doctors, and were mustered into Uncle Sam's service. May 8, 1898, the second call was made, when many more Elgin boys went; and even a third call was made later in the same month. On May 14, 1898, they left Springfield for Chickamauga Park, via the Illinois Central railroad, and arrived at Chattanooga, Tenn., May 16, 1898. The regiment marched from Roseville to Snodgrass Hill, an historic spot in Chickamauga Park. The next morning, they marched to Kelley's field, where they remained till ordered to Puerto Rico. July 22nd, they took cars for Newport News, and on July 28th they embarked on the auxiliary cruiser "St. Louis" for Puerto Rico. After a pleasant and quick voyage the boat cast anchor off Ponce, Puerto Rico, landing at Arroyo, August 3rd. When the men reached the shore they buckled on their cartridge belts, loaded their rifles, under orders from Major Jackson, and started on the double quick for the foot of the mountains. The stars and stripes were raised on the Custom House by the Third Illinois, and the officer of the port and the mayor of the city were arrested by Colonel Bennett. Major Caughey with the Third Battalion landed last and patrolled the town. The Third was on the skirmish line thirty-six hours, but not an Illinois man was injured; and on the second day the enemy was driven into the mountains.

The boys suffered great hardships and privations; sleeping on wet, muddy ground, many of them caught colds which resulted in their deaths.

Father Sherman, son of General Sherman, was with the boys, and said mass in the open air. Among the Catholic boys who went from Elgin were: William I. McCarthy, Thomas F. McCarthy, Cosmas Zimmerman, Frank McQueeney, Joe Howard, Harry Howard, D. Hennessey, Jas. Hennessey, F. Gilles, John Farrell, Joseph Farrell, Wm. Flaharty and Martin Connelly.

They sailed from Guyama, Puerto Rico, on November 2nd, on the "Romania," and arrived in New York on November 9th, and in Elgin, on the 11th of November. Elgin gave them a hearty welcome home, and the name of the Third Illinois will ever be near and dear to the boys who went to war, and to those who loved them most.

Wm. I. McCarthy.


ALONG FOX RIVER
TROUT PARK
LOOKING NORTH
DUNDEE IN DISTANCE.
TROUT PARK
LOOKING SOUTH
TROUT PARK
LOOKING WEST
FIVE ISLANDS
THE RAILROAD BUILDERS
HOME
SOUTH ELGIN
LOOKING N.E.

History of St. Mary's Choirs.

Nearly half a century ago the congregation gathered one Sunday morn in the church of the Immaculate Conception to attend mass, heard not as heretofore a low mass, but a high mass sung by Father Gallagher, while the strains of Peter's mass, rendered by a choir of Elgin's best musicians, filled the small building and found a ready echo in the hearts of the sturdy worshipers.

That mass, rendered in the fall of 1854, is the first record of a choir at St. Mary's Church in Elgin. No other singers (grander though they may have been) ever had more appreciative listeners than this pioneer choir, which struggled for many months under difficulties unknown to choirs of the present day.

The instrument used on this occasion was a small melodeon, two by three feet, carried that Sunday, and many following Sundays, on the shoulders of Peter Little, from the west side of the river, a distance of nearly a mile. The organist and leader, Miss Julia Little, with her choir, composed of Michael Mann, Peter Little, Joseph Little, Joseph Fordrecher, Eliza Connor and Bridget Dooley, felt more than repaid by the heartfelt gratitude and praise received from each member of the congregation.

Miss Little was succeeded in the fall of '58 by Mr. Fred C. Kothe as organist, and Mr. Mitchell as leader and instructor. Under their joint supervision, the choir rapidly increased in members and excellence. On great church festivals they were assisted by an orchestra composed of Henry Tetzner, Frank Preston, William Saunders, Wallace Saunders Christian Sexaner, Joseph Fordrecher and Nic. Hereth. The members of the choir were the Misses Julia Clifford, Margaret Clifford, Mary Clifford, Kate Meehan, Mary Meehan, Mary Spillard, Barbara Straussell, Theresa Lynch, Maggie Blake, Jennie Connor, Rose Gaffney and Elizabeth Tierney, and the Messrs. Dan. Spillard, James Sheehan, Pat. Laughlin, Joseph Corby, Matthew Duhy, John Meehan, Michael Mann,

John Fitzgerald, and Mr. Louis Brown of South Elgin. Mrs. Charles Mack also sang on special occasions.

Under the leadership of Mr. Mitchell, members of this choir formed themselves into a Glee Club which was a credit to Elgin. Gray-haired singers still recall with pleasure and pride the many gatherings of this club, especially the picnic held August 15, 1860, in Colby's Grove on Park street, where James Sheehan's house now stands; and the eye will sparkle and a glow come to the faded cheek as they tell of the band and large parade which were features of that well-remembered day.

Mr. Kothe was succeeded by Mr. Tim. McCarthy, a young man of much musical ability. After him came Matt. Duhy and Miss Ella McOsker. The last two named kindly gave their services in the absence of a regular organist, until such could be obtained. The pastor, Father Fitzsimmons, was fortunate in securing the services of Miss Kate Quinlan (1870) of Woodstock, Ill., who was the possessor of a rich soprano voice, as well as an accomplished player. Under her eadership the choir made rapid progress. Misses Kate Meehan, Mary Tierney, Elizabeth Tierney, Mary Fitzgerald and Miss Haggerty, Messrs. John Fitzgerald, Frank Welna and Jerry Spillard, were members of her choir. This choir on special occasions sang Haydn's mass in D.

Miss Quinlan was succeeded by Mrs. Coffin, whose choir was composed of Misses Mary Tierney, Emma Clifford, Nellie Fitzgerald, Nellie Lynch, Mary and Josephine Dennis, Lizzie Hipple, Susie Spillard, Mrs. Frank Welna, Messrs. Headly and Frank Welna. Mrs. Coffin played but a short time, and was succeeded by Miss Josephine Dennis, who played for only a few months. Following Miss Dennis came Miss Lizzie Hipple, who played from the early seventies for a period of thirteen years. Much of her early success was due to Father Fitzsimmons, the pastor, who encouraged and assisted her in every possible way. He took the utmost interest in the choir, and every member felt it a pleasure to sing during his service as pastor. During her long service Miss Hipple counted among her singers the best of St. Mary's musical talent, who will recall with pleasure the many hours of choir practice spent in preparing for the sacred festivals, and be glad that by their singing they rendered the services more impressive by giving freely of their voices to Him who bestowed them. Following are the names, as near as she can recall them, of those who sang with her: Misses



FORMER CHOIR MEMBERS.

1. Mr. Fred. C. Kothe,
2. Mrs. Fred. C. Kothe,
3. Miss Kate Quinlan,
4. Miss Mary Tierney,
5. Miss Ella McOsker,
6. Mr. Matt. Duhy.

Mary and Katie Miller, Eva, Anna, Laura and Lena Quernheim, Jennie Hipple, Julia Logan, Lydia Collins, May Grant, Lizzie Conway, Lizzie and Kittie Guilfoil, Maggie and Delia Ryan, Addie Rippstine, Sarah O'Flaherty, Annie Fitzsimmons, Mary Harrington, Etta and Thresa Schevers, Rose, Mame, Annie and Adell Kasser, Mary Miller, Mrs. Frank Welna, Mrs. Schmidt, Messrs. Frank Welna, Leo McOsker, Jerry Ryan, John Sheedy, Dan. E. Maloney, Con. M. Buel, John Ryan,



FORMER CHOIR MEMBERS.

1. Miss Lena Quernheim,
2. Leo. McOsker,
3. Frank Welna,
4. Jerry Ryan,
5. Jennie Hipple,
6. Mary Miller,
7. Lizzie Hipple,
8. Mrs. Frank Welna.

Jerry Doherty, Tom. Flemming, Tom. Gaffney, Basil Davis, Geo. Murray, Victor Kasser, Herman Loeding, Paul Jander, Harry A. Dorley, Thomas J. Herlihy.

Miss Eva Lynch followed Miss Hipple (1887) with a choir of young singers, trained by the Sisters of St. Mary's Academy. Father

Mackin soon secured the services of Mr. Oliver as leader. They made rapid progress and were soon singing Farmer's and Millard's masses.

Father Mackin, in his kind, fatherly way, was very fond and proud of his "boys and girls," as he called them. They were Misses Frankie Fitzsimmons, Nellie Jones, Mame Smith, Mame and Kate Connor, Kate Murphy, Messrs. James Meehan, Edward Meehan and Stafford McOsker. Miss Lynch was followed in September, 1891, by Miss



FORMER CHOIR MEMBERS.

1. Basil Davis,
2. Theresa Schevers,
3. Con. M. Buel,
4. Lydia Collins,
5. Herman Loeding,
6. Sarah O'Flaherty,
7. Harry A. Dorley,
8. Etta Schevers,
9. Lizzie Hipple,
10. Rose Kasser,
11. Thos. J. Herlihy,
12. Geo. Murray,
13. Mary Harrington.

Nellie Jones, who played but a few months, assisted by Mr. T. J. Herlihy as leader. After Miss Jones' service Miss Mame Lindsay was organist for a short time, with Mr. Frank Rogers as leader. Miss

Ella Keating succeeded Miss Lindsay with the same choir. A new member was Mr. Thos. Ryan, one of Elgin's finest baritone singers. He sacrificed his life for his country in the Spanish war.

Miss Mame Kasser followed Miss Keating and with her sister Miss Rose, as leader, succeeded in establishing and keeping up a fine choir. The following well-known singers sang during her service of five years: Misses Nellie Jones, Lottie Jenkins, Mame Kelly, Miss Mullen, Kate Murphy, Mame Connor, Anna Lynch, Josephine Lynch, Eva Quernheim, Laura Quernheim, Mesdames Eugenia Cook, Frank Spillard, Harry Daveler, James Meehan, Mary Clyne, and the Messrs. Thos. J. Herlihy, Harry Dorley, James Meehan, Edward Meehan, Stafford McOsker, Geo. Bowes, William Ludford, David Burzell, Henry Herbert, Ed. Kohn, John Thiele, John Murphy, Ed. Schevers, Bernard Schevers, Fred Mumme, Harry Kasser, Otto Peabody.

The program for Christmas, 1899, the first service in the new church, was exceptionally good and showed careful and efficient training. Parts of Farmer's and Ganss' masses were sung. A week later, on New Year's Eve, was held that grand and inspiring service, a midnight mass. The following program, especially the offertory, was rendered in a most artistic manner: Ganss' mass, offertory, "Heavenly Light," soprano solo, with violin obligato, Miss Rose Kasser and Harry Miller; closing hymn, "Glorious is Thy Name, O Lord," Mozart.

Prof. von Plies succeeded Miss Kasser in September, 1901, and was organist during the Jubilee year. The following were members of his choir, and sang at the jubilee and dedication of St. Mary's, October, 1901: Mesdames Eugenia Cook, Carl Swanson, H. A. Daveler, F. A. Spillard, James Meehan, Dakin, Misses Grace Tennant, Tennie Smith, Anna Lynch, Josephine Lynch, Frances Lapeski, and the Messrs. B. A. Schevers, John Murphy, H. Herbert, E. Kohn, Wm. Ludford, F. Mumme, Otto Peabody, James Meehan. Miss Nellie Jones, of St. Vincent's Church, Chicago, assisted the choir to render the following program at the dedication: Kyrie, Mozart; Gloria, Credo, Sanctus, Benedictus, Agnus Dei, Farmer; Offertory, Ave Maria, Mrs. F. A. Spillard.

A history of St. Mary's choir would not be complete without mentioning the singing of the children, taught by the Sisters of the academy. Many attended low mass because of the beautiful hymns sung by the fresh young voices, and felt greater devotion in their prayers.



FORMER CHOIR MEMBERS.

1. Annie Fitzsimmons,
2. Mary Miller,
3. Dan E. Maloney,
4. Eva Quernheim,
5. John Ryan,
6. Thomas Ryan,
7. Jerry Doherty,
8. John Sheedy,
9. Lena and Laura Quernheim,
10. Lizzie Conway,
11. Mrs. Mary Clyne.

Not many who attended the children's mass for the first time in the new church, Christmas, 1899, will soon forget the "Adeste," sung by the sweet young voices, or the playing of "The Angels' Serenade" by Misses Mary Tobin, Edna Walker and Annie Souster on their mandolins, with Miss Gertrude Buel at the organ. It truly seemed as though the angel voices singing the "Gloria in Excelsis" centuries ago could not have been much sweeter. This number was most appropriately followed by the singing of the "Wondrous Story," and each listener felt very near the Crib of Bethlehem.

Misses Eva Lynch, Lucy Connor, Edna Walker and Gertrude Buel, music pupils of St. Mary's Academy, were organists for the children's choir.

Miss Gertrude Buel generously gave her time and talents as organist for over seven years. Many of the above singers have long since joined the celestial choirs and the remaining ones who have not yet been allowed to enter the blessed portal of the skies, hope and trust that in a future happy home they may swell that joyful chorus on high, even as they gave of their best here while singing the praises of God in St. Mary's.

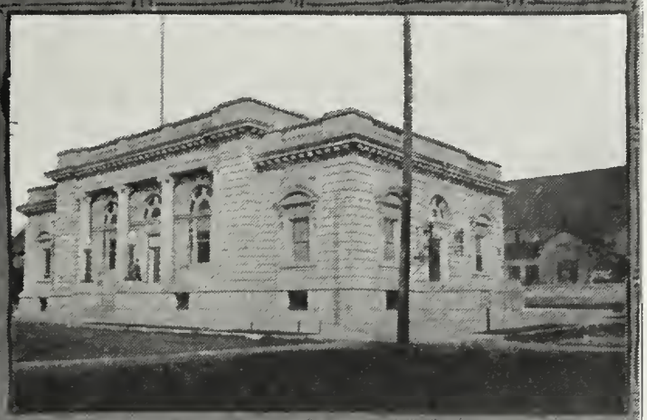
Mrs. Harry Dorley.



GIFFORD PARK.



GAIL BORDEN
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CITY HALL.

St. Mary's Academy.

Until the year 1880 there was no Catholic school in Elgin. No Catholic school? Rather, every Catholic home, though but a cabin, was a school in itself.

There, the fathers and mothers, who, through adverse circumstances, if not fleeing from tyranny and oppression, had left other lands, with all that tender association and long established Catholic faith had made unspeakably dear, laid the foundations of true Christian education.

There, though obliged to toil early and late for the necessities of life, they taught their children the grand truths of Catholic faith, the same prayers which had been on the lips of the wisest and holiest through all the Christian ages, and by their example taught still more eloquently self-denial, honesty and charity.

They were surrounded with difficulties. In a new land, where civilization itself had scarcely been established, they had to endure cold and heat, loneliness and poverty, and often the taunts and jeers of neighbors, hostile to them and to their holy faith. Did they falter? Did they give up one single principle of religion in order to conform to the easy-going ideas of those outside the church? On the contrary, the errors and indifference of others were but spurs to urge them to renewed effort to guide the little souls entrusted to their care safe into the one fold of the one Shepherd.

They were in earnest, these men and women, and enforced parental authority with a vigor that might be wholesome if put in practice today. They impressed upon the child's mind the fact that lessons must be learned, regardless of indolence or caprice. It is not unlikely, as regards the effect of this training, that many who, decades of years ago, were taught the Catechism under their supervision could today, if given a little start on the first question, rattle off the whole Catechism, question and answer, without pause, and with the old time stumble upon the big words.



GIRLS OF FIRST COMMUNION CLASS, 1900.

Ah, yes! they were good teachers, and the wonder is, not that the children who grew up amidst the rude conditions of pioneer life in Elgin should have kept the faith, but that any of them could possibly forget the lessons of such teachers.

Bishop Spalding says that a father or mother, simple and unlettered, but endowed with good sense and love of truth and justice, has a more lasting educational influence on the child than can be exerted by a doctor of a university.

But as time went on, with the growth and prosperity of the city came evils and temptations which weakened the influence of Christian homes, and the good seed in good ground was, all too often, choked by the tares, everywhere abounding. The Catholics of Elgin saw that their only hope lay in good Catholic schools, where the priceless inheritance of faith would be guarded, where heart and mind and soul alike would be educated, and where truth would illumine young minds to see and spurn error. Their zealous pastor, Father Fitzsimmons, was most anxious to provide a parochial school, and early in the '70's sought for a suitable site. He bought a lot on Villa street, began the erection of a school, and although the completion of the building was delayed for some years, owing to lack of funds, the stately edifice now known far and near as St. Mary's Academy is the outcome of this generous effort.

In 1878 Father Mackin, who had succeeded Father Fitzsimmons as pastor, with the approval of Bishop Foley, invited the Sisters of Charity of the B. V. M. to purchase the school property and open a parochial school. These Sisters, whose mother-house is at Dubuque, had the reputation of being great teachers, and Father Mackin was well pleased when he secured their services for Elgin.

The Sisters, on taking the property, assumed the mortgage of four thousand dollars already on it, and at a cost of eight thousand more completed and furnished the building. It was agreed, also, that a certain sum be paid annually by the parish for the support of the free school. In February, 1880, the girls' school was opened by Sister M. Agatha, Superior, Sisters M. Alexis, M. Severin, M. Theodore, M. Elizabeth and M. Emerentia, under the direction of Sister M. Olympia.

Father Mackin gave the school every aid and encouragement. The Catholics eagerly availed themselves of its advantages, some making great sacrifices in order to send their children there. Some non-Catholics also quickly recognized its superiority and sent their children to the school.

The musical department, being under the direction of teachers eminently fitted for the position, was immediately appreciated, and very soon the Sisters, by unfailing kindness, gentleness and patience, had won all hearts. They were cultured and experienced teachers, and entered upon their duties with zeal.

Besides the arduous labors of the school room, the Sisters also took charge of the Sunday school, were active in works of charity, and



ST. MARY'S ACADEMY.

their coming was felt by all to be a blessing. While working earnestly for the girls of the parish, the Sisters aimed also to provide for the boys, and in the year 1886 Sister M. Hillary, the Superior, opened a department for them.

This department, during the sixteen years of its existence, has been noted for giving the pupils thorough training in the common studies, thus fitting them for practical business life. Better than this, it has done untold good in cultivating in the boys habits of neatness and



FIRST COMMUNION CLASS, 1901.

industry; in guarding them from evil example, awakening conscience to shun the vices so rampant amongst the boys around them. The Sisters had encouraged all pupils, during the second year in the academic course, to try for teachers' certificates at the public examinations of the county superintendent. That the pupils have been remarkably successful in obtaining these certificates is evidence of the thoroughness of their teaching. St. Mary's Academy is recognized as a first-class school by other educational institutions, notably, the normal schools, where its pupils are admitted as coming from a reputable school, and where they have succeeded in passing most rigid examinations. During the twenty odd years of its existence St. Mary's Academy has had eight Superiors, namely: Sisters M. Theodore, M. Angela, M. Hillary, M. Fredrica, M. Alexis, M. Annunciata, M. Theodore and M. Ignatia. These have all been teachers of the highest attainments, gifted with rare talent and zeal, and possessing business ability which has placed the finances of the school in a satisfactory state of improvement. The pupils who have graduated from St. Mary's Academy are now, with credit to themselves and their alma mater, filling various positions, both in the home and as artists, teachers, musicians, business people, and one, having chosen the higher life, is now Mother Superior in a large convent of the order.

Whether numbered amongst these or in whatever walk of life Providence may have placed them, each has the opportunity to bear witness to the effect of St. Mary's teaching, by unselfishness and helpfulness, by devotion to duty, and unceasing effort to attain to high ideals of wisdom and virtue. To such a one, however lowly her station, St. Mary's Academy offers the laurel wreath of approval, and points with satisfaction, as the result of Christian education. And now, after nearly a quarter century's existence, here is St. Mary's Academy in the front rank of educational institutions, with a reputation for tireless effort and good results. Determined to advance, she unites with all Catholic institutions of learning, and, as they face the hosts of schools whose curriculum includes everything but knowledge of God, and who are made powerful by unlimited means and the patronage of the multitude, they hold aloft the banner of Christian education and proclaim to the world, though it be well nigh deaf to the cry, that Godless education leads back to paganism; that the relation of the creature to its Creator is the alpha and omega of knowledge; that to elevate the human above the brute, heart and mind and soul alike must be educated. They fal-



FIRST COMMUNION CLASS, MAY 26, 1902.

ter not at the inequality of the struggle; but, eager to save immortal souls, they stand their ground, convinced that right is might. They confidently look for aid from all right-minded people, and knowing that God will never permit the darkness of unbelief to overshadow faithful souls, they listen even now for the voice of the little child of the future, crying, "Lead, Kindly Light."

GRADUATES.

Miss Anna Meehan,
Miss Julia Burke,
Miss Anna Lynch,
Miss Maud Blanchard,
Miss Miranda Dougherty,
Miss Agnes Mann,
Miss Catherine Connor,
Miss Ella Keating,
Miss Ella Jones,
Miss Mary O'Bierne,
Miss Frances Fitz Simmons,
Miss Catherine Lynch,
Miss Mary Heslin,
Miss Caroline Lewis,
Miss Grace Keating,
Miss Mary Lynch,
Miss Mary Mann,
Miss Mary Tennant,
Miss Anna Flynn,
Miss May Keating,
Miss Teresa Zimmerman,
Miss Jennie Wickham,
Miss Lucy Connor,
Miss Nora Keating,
Miss Josephine Flynn,
Miss Bernice Stone,
Miss Grace Tennant,
Miss Leonore Tobin,
Miss Alice Heslin,
Miss Elizabeth Jordan,
Miss Mary Kelly,
Miss Teresa Roche,
Miss Margaret O'Brien,
Miss Marie Murphy,
Miss Edna Walker,
Miss Gertrude Buel,
Miss Catherine Freeman.

HELEN DUHY.



FIRST COMMUNION CLASS, SUNDAY, MAY 26, 1902.

Societies and Clubs of St. Mary's Parish.

ELGIN COURT, No. 137, C. O. F.

The preliminary meeting for organizing a court of the Catholic Order of Foresters was held at St. Mary's Academy, January 14, 1890, and was called to order by Mr. John Ward of Chicago. The necessity of a Catholic organization was recognized by all present and the result of this meeting was a canvass among the men of St. Mary's parish and a ready response to form a permanent court in Elgin. On February 4th twenty-six men met at the committee rooms of Turner Hall, and were duly initiated as members of Elgin Court, No. 137, C. O. F., by High Chief Ranger J. P. Lauth of Chicago, assisted by Deputy Organizer Ward of the same city. The following officers were chosen to preside over the affairs of the court:

Chief Ranger.....James Meehan.
Vice Chief Ranger.....Paul Jander.
Recording Secretary.....John F. O'Connor.
Financial Secretary.....Joseph H. Jones.
Treasurer.....C. M. Buel.
Trustees.....M. C. Tobin, J. T. Logan, T. P. Sheehan.
Senior Conductor.....W. L. Roche.
Junior Conductor.....S. J. McOsker.
Inside Sentinel.....Jos. F. Ryan.
Outside Sentinel.....H. A. Dorley.
Medical Examiner.....Dr. C. E. Starrett.

The history of Elgin court since its inception has been one of harmony, progress and prosperity, and from its humble beginning it has grown to its present large proportions with a total membership of over 190 members, and is conceded to be second to none in the entire organization for progressiveness and the successful conduct of its business management.

Sick and death benefits are the prominent features of this fraternal organization, and the grand total of funds disbursed by Elgin court to sick and deceased members is a record to which its members point with pride, conscious of having by organized efforts, relieved many cases of want and suffering.

Catholicity and its upbuilding have ever been promoted by Elgin court through a strict adherence to the religious obligations, which the order imposes, and the united efforts of its members in sustaining our church and school. Nor has Elgin court been remiss in fostering the social life of St. Mary's parish; picnics, balls and entertainments, whether for gain or diversion, have during the life of Elgin court furnished many hours of social intercourse which have united in closer bonds of friendship the members of this parish.

OFFICERS, FEBRUARY 4, 1890.

Chief Ranger.....James Meehan.
Vice Chief Ranger.....Paul Jander.
Recording Secretary.....John F. O'Connor.
Financial Secretary.....Joseph H. Jones.
Treasurer.....Conrad M. Buel.
Trustees.....M. C. Tobin, J. T. Logan, Thos. P. Sheehan.
Senior Conductor.....W. L. Roche.
Junior Conductor.....S. J. McOsker.
Inside Sentinel.....Jos. F. Ryan.
Outside Sentinel.....H. A. Dorley.
Medical Examiner.....Dr. C. E. Starrett.

The officers for 1890, at the April election, were same as above, all being re-elected. J. P. Mann was elected to fill J. F. O'Connor's place as Recording Secretary, Mr. O'Connor being obliged to leave the city.

OFFICERS ELECTED FOR 1891.

Chief Ranger.....Thos. P. Sheehan.
Vice Chief Ranger.....George Danner.
Recording Secretary.....Maurice Feery.
Financial Secretary.....Jos. H. Jones.



PRESENT AND PAST CHIEF RANGERS, ELGIN COURT, No. 137, C. O. F.

1. J. P. Mann,
2. T. P. Sheehan,
3. James Meehan,
4. J. T. Logan,
5. D. Gahan, Jr.,
6. John McBride,
7. H. H. Foy,
8. John Roche,
9. C. M. Buel.

Treasurer.....Thos. J. Herlihy.
Trustees.....M. C. Tobin, J. T. Logan, H. A. Dorley.
Senior Conductor.....W. L. Roche.
Junior Conductor.....S. J. McOsker.
Inside Sentinel.....B. A. Schevers.
Outside Sentinel.....Theo. M. Spillard.
Medical Examiner.....C. A. Stone.

OFFICERS FOR 1892.

Chief Ranger.....John P. Mann.
Vice Chief Ranger.....Geo. Danner.
Recording Secretary.....James Meehan.
Financial Secretary.....Joseph H. Jones.
Treasurer.....N. P. Weber.
Trustees.....M. C. Tobin, J. T. Logan, H. A. Dorley.
Senior Conductor.....Chas. E. Sheehan.
Junior Conductor.....Chas. Spillard.
Inside Sentinel.....P. F. Harting.
Outside Sentinel.....Wm. Naughton.
Medical Examiner.....E. M. McCeney.

OFFICERS FOR 1893.

Chief Ranger.....John T. Logan.
Vice Chief Ranger.....Conrad M. Buel.
Recording Secretary.....James Meehan.
Financial Secretary.....Wm. L. Roche.
Treasurer.....N. P. Weber.
Trustees.....Jas. M. Meenagh, Jno. P. Mann, Francis C. Fedou.
Senior Conductor.....
Junior Conductor.....
Inside Sentinel.....
Outside Sentinel.....
Medical Examiners.....E. M. McCeney and Dr. G. J. Schneider.

OFFICERS FOR 1894.

Chief Ranger ..... John McBride.
Vice Chief Ranger ..... C. E. Carr.
Recording Secretary ..... James Meehan.
Financial Secretary ..... W. L. Roche.
Treasurer ..... N. P. Weber.
Trustees ..... J. M. Meenagh, J. P. Mann, B. O'Neil.
Senior Conductor ..... J. F. Knowles.
Junior Conductor ..... Chas. E. Spillard.
Inside Sentinel ..... A. F. Spillard.
Outside Sentinel ..... Thos. McCue.
Medical Examiner ..... G. J. Schneider.

OFFICERS FOR 1895.

Chief Ranger ..... Daniel Gahan, Jr.
Vice Chief Ranger ..... John Roche.
Recording Secretary ..... James Meehan.
Financial Secretary ..... Thos. J. Cleary.
Treasurer ..... N. P. Weber.
Trustees ..... C. M. Buel, J. P. Mann, J. M. Meenagh.
Senior Conductor ..... E. F. Mann.
Junior Conductor ..... Tim. G. Jackman.
Inside Sentinel ..... E. J. Kohn.
Outside Sentinel ..... Timothy Sullivan.
Medical Examiner ..... H. J. Gahagan.

Chief Ranger Daniel Gahan resigned before his term expired. Vice Chief Ranger Roche succeeded Bro. Gahan, and B. O'Neil was elected to the office of Vice Chief Ranger for the unexpired term.

OFFICERS FOR 1896.

Chief Ranger ..... John Roche.
Vice Chief Ranger ..... B. O'Neil.
Recording Secretary ..... James Meehan.
Financial Secretary ..... Thos. J. Cleary.

Treasurer ..... N. P. Weber.
Trustees ..... C. M. Buel, J. P. Mann, J. M. Meenagh.
Senior Conductor ..... J. G. Elbert.
Junior Conductor ..... Jos. Howard.
Inside Sentinel ..... B. McQueeney.
Outside Sentinel ..... Eugene Christie.
Medical Examiner ..... H. J. Gahagan.

OFFICERS FOR 1897.

Chief Ranger ..... C. M. Buel.
Vice Chief Ranger ..... Jos. H. Jones.
Recording Secretary ..... James Meehan.
Financial Secretary ..... Thos. J. Cleary.
Treasurer ..... N. P. Weber.
Trustees ..... M. C. Tobin, S. J. McOsker, W. L. Roche.
Senior Conductor ..... Jos. Howard.
Junior Conductor ..... W. J. O'Brien.
Inside Sentinel ..... Henry H. Foy.
Outside Sentinel ..... Geo. Pilcher.
Medical Examiner ..... H. J. Gahagan.

OFFICERS FOR 1898.

Chief Ranger ..... C. M. Buel.
Vice Chief Ranger ..... Jos. H. Jones.
Recording Secretary ..... James Meehan.
Financial Secretary ..... Thos. J. Cleary.
Treasurer ..... N. P. Weber.
Trustees ..... E. F. Mann, J. M. Meenagh, S. J. McOsker.
Senior Conductor ..... Henry H. Foy.
Junior Conductor ..... Wm. J. O'Brien.
Inside Sentinel ..... Thomas McCarthy.
Outside Sentinel ..... Edward Kennealy.
Medical Examiner ..... H. J. Gahagan.
Spiritual Director ..... Rev. John Mackin.

OFFICERS FOR 1899.

Chief Ranger ..... H. H. Foy.
Vice Chief Ranger ..... F. A. Howard.
Recording Secretary ..... Jas. Meehan.
Financial Secretary ..... T. P. Sheehan.
Treasurer ..... N. P. Weber.
Trustees ..... D. Frank Gahan, W. L. Roche, A. F. Spillard.
Senior Conductor ..... A. Glass.
Junior Conductor ..... Jas. O'Bierne.
Inside Sentinel ..... Frank Ahrens.
Outside Sentinel ..... Jas. Brahan.
Medical Examiner ..... H. J. Gahagan, M. D.
Deputy High Chief Ranger ..... C. M. Buel.
Chaplain ..... Rev. J. Mackin.

OFFICERS FOR 1900.

Chief Ranger ..... H. H. Foy.
Vice Chief Ranger ..... F. A. Howard.
Recording Secretary ..... Jas. Meehan.
Financial Secretary ..... T. P. Sheehan.
Treasurer ..... N. P. Weber.
Trustees ..... W. L. Roche, A. F. Spillard, E. P. Keating.
Senior Conductor ..... F. Ahrens.
Junior Conductor ..... Thos. Gannon.
Inside Sentinel ..... Ed. Larkin.
Outside Sentinel ..... A. W. Glass.
Medical Examiner ..... H. J. Gahagan, M. D.
Deputy High Chief Ranger ..... C. M. Buel.
Chaplain ..... Rev. John J. McCann.

OFFICERS FOR 1901.

Chief Ranger ..... C. M. Buel.
Vice Chief Ranger ..... T. J. Cleary.
Recording Secretary ..... Jas. Meehan.

Financial Secretary.....T. P. Sheehan.
Treasurer.....N. P. Weber.
Trustees.....Frank O'Flaherty, Wm. Burke, Geo. Danner.
Senior Conductor.....John Elbert.
Junior Conductor.....J. J. McGraw.
Inside Sentinel.....Ed. Larkin.
Outside Sentinel.....Joseph O'Leary.
Medical Examiner.....H. J. Gahagan.
Deputy High Chief Ranger.....W. L. Roche.
Chaplain.....Rev. John J. McCann.

OFFICERS FOR 1902.

Chief Ranger.....C. M. Buel.
Vice Chief Ranger.....D. C. Hunter.
Recording Secretary.....T. J. Cleary.
Financial Secretary.....T. P. Sheehan.
Treasurer.....N. P. Weber.
Trustees.....F. O'Flaherty, Ed. Larkin, H. Sturm.
Senior Conductor.....J. G. Elbert.
Junior Conductor.....F. J. Cleary.
Inside Sentinel.....Wm. Gannon.
Outside Sentinel.....Wm. Anselman.
Medical Examiner.....H. J. Gahagan.
Deputy High Chief Ranger.....W. L. Roche.
Spiritual Director.....Rev. John J. McCann.

ROLL OF MEMBERSHIP.

Aubertin, N.
Aubertin, J. C.
Ahrens, Frank
Auseon, Frank
Anselman, Wm.
Buel, C. M.
Burns, C. F.
Bourque, Fred
Burns, Robt.
Burke, Daniel
Brahan, James
Burke, E. D.
Bellew, Francis
Burns, M. F.
Burke, Wm.
Burzell, David
Bolger, G. F.
Bopp, Henry
Bogonynski, M.
Bopp, Ed. H.

Connor, Matthew
Copley, Robt. J.
Cox, Patrick
Cleary, T. J.
Carr, C. E.
Cleary, M.
Crosby, J. J.
Christie, Eugene
Cleary, Frank J.
Connor, J. T.
Cannon, Thos.
Cassin, B.
Dorley, H. A.
Danner, George
Doyle, Miles
Doherty, John
Driscoll, Chas.
Doran, John
Elbert, J. G.
Eberlein, M.
Elbrink, F. J.
Foley, Wm.
Fay, P. W.
Foley, Dr. E. A.
Frymark, Peter
Forkins, James
Fay, John
Frisby, Edwin
Freeman, Patrick
Farrell, Wm.
Farrell, John
Fish, Ed. P.
Gahan, Daniel, Jr.
Glennon, John
Graham, P. J.
Gahagan, Dr. H. J
Gannon, Geo.
Gannon, Thos.
Grady, Wm.
Gahan, D. F., Sr.
Gahan, A. T.
Gahan, D. F., Jr.
Gildea, Rev. P.
Gannon, Wm.
Howard, F. A.
Hines, P. J.
Hilley, George
Howard, Joseph
Hennessey, John
Hansberry, Peter
Hennessey, Jas. F.
Hunter, D. C.
Higgins, Ed. S.
Jones, J. H.
Jackman, T. G.
Jeffers, Jas. W.
Kray, John
Keating, Ed. P.
Kinnane, M. H.
Kennealy, James
Kane, David
Kannaugh, J. F.
Knowles, J. F.
Keegan, Jas. H.
Kohn, E. J.
Kelley, C. H.
Kennealy, E. J.
Kramer, P.
Kelley, J. E.
Kothe, E. C.
Kothe, John F.
Kray, Jacob
Logan, J. T.
Logan, E. A.
Lyons, T. P.
Ludford, Wm.

Landers, Wm.
Lies. H. J.
Larkin, Ed.
McOsker, S. J.
McKenzie, Joseph
McQueeney, B.
McCue, Thos.
McKeon, Thos.
McGarrity, M.
McArdle, J.
McCarthy, W.
McGuire, Thos.
McCartney, J. A.
McCormick, John
McNamara, H. J.
McCarthy, Thos. E.
McCorry, Chas.
McCarthy, C. J.
McGraw, J. J.
McGarrey, T. E.
McCartney, G. P.
McCann, Rev. J. J.
McSorley, Frank
Meehan, James
Meenagh, James M.
Meehan, E. J.
Mann, J. P.
Moran, P. J.
Meehan, Thos.
Mann, E. F.
Mullen, Jas.
Mulroney, Jas.
Meredith, M.
Mullen, H. P.
Murphy, Jeremiah
Murphy, J. D.
Meyers, W. J.
Naughton, W. T.
Norton, Daniel
O'Rourke, Jas.
O'Neil, B.
O'Connor, F. J.
O'Leary, John
O'Brien, M.
O'Brien, W. J.
O'Leary, Joseph
O'Bierne, James
O'Flaherty, Frank
Pfister, Geo.
Pilcher, Geo.
Pendergast, W. R.
Powers, John
Phalen, Edwin
Pease, A. J.
Quinn, John
Roche, W. L.
Roche, John
Rice, John J.
Ryan, John
Rohles, John
Ring, John G.
Roche, John F.
Rohles, James
Sheehan, T. P.
Schevers, B. A.
Sturn, Henry
Sheehan, Chas. E.
Spillard, C. E.
Schevers, E. S.
Spillard, A. F.
Spillard, M. A.
Spillard, Theo.
Shehan, R. E.
Sweeney, F. L.
Smith, P. J.
Sullivan, Thos.
Sullivan, J. W.
Tobin, M. C.
Thiel, J. J.
Tiffaney, D.
Tennant, M. A.
Tennant, John
Weber, N. P.
Ward, Chas.
Whalen, John
Walsh, Wm.
Wagner, J. W.
Wilson, W. J.
Wagner, Adolph
Wills, John J.
Ward, P.

WOMEN'S CATHOLIC ORDER OF FORESTERS.

ST. REGINA COURT NO. 92.

The Women's Catholic Order of Foresters was founded in Chicago, July 17, 1891. A charter was secured and the organization incorporated under the insurance laws of the State of Illinois, January 31, 1894.

It is a fraternal beneficiary society with a ritualistic form of work and a representative form of government. Its objects are: To promote friendship, unity and charity among its members; to aid sick and distressed sisters, and to provide for the families of deceased members. The endowment rank provides insurance in the sums of one and two thousand dollars, as the applicant may elect.

Applicants are obliged to pass a rigid examination as to character and physical condition. Catholic women between the ages of eighteen and fifty years are eligible to membership.

The Women's Catholic Order of Foresters has had a very prosperous career. It has spread to nearly every State in the Union, and has a membership of 37,000, 560 subordinate courts, and a reserve fund of over $82,000.

St. Regina Court, No. 92, W. C. O. F., was instituted Monday evening, October 5, 1896, at Knights of Pythias hall, Elgin, Ill. The court was organized by Mrs. Mary Rayburn and publicly installed by Mrs. Elizabeth Rodgers, founder and High Chief Ranger of the order. The court was the largest in the State outside of Chicago, there being forty-four charter members and twenty applications for membership. The membership continued to increase rapidly; 167 persons have been enrolled, with a loss of five by death. The regular meetings are held the first and third Saturday evenings, at Pythian hall.

The annual banquet and reunion takes place about October 5th, the anniversary of the institution of the court.

St. Regina Court provides a special benefit in the form of a funeral fund. At the death of a member, $25 is paid the family or beneficiary of the deceased. A requiem mass is offered annually for deceased members of the court.

PRESENT OFFICERS, 1902.

Chief Ranger.....Mrs. Sarah Norton.
Vice Chief Ranger.....Mrs. Annie McArdle.

Recording Secretary.....Miss Julia Butler.
Financial Secretary.....Mrs. Julia McKenzie.
Treasurer .....Mrs. Mary Mann.
Trustees..... Mrs. Margaret Spillard, Mrs. Nellie Doherty, Mrs. Mary Burney.
Conductors..... Mrs. Margaret Roach, Miss Elizabeth Keenan.
Sentinels..... Miss Bridgie Brahan, Mrs. Mary Hanson.
Chaplain .....Mrs. Margaret Souster.
Representatives to Convention... Mrs. Mary Scott, Miss Julia Butler.

FORMER OFFICERS, 1896–1897.

Chief Ranger.....Mrs. Mary Scott.
Vice Chief Ranger.....Mrs. Cecelia Higgins.
Recording Secretary.....Mrs. Mayme Myers.
Financial Secretary.....Miss Sarah Guilford.
Treasurer .....Mrs. Mary O'Neil.
Trustees ..... Mrs. Mary Lewis, Mrs. Louise Long, Miss Julia Butler.
Conductors..... Miss Josephine Butler, Miss Mary Frisby.
Sentinels..... Mrs. Sarah Norton, Miss Katie Duffy.
Representatives to Annual Convention ..... Mrs. Mary Scott, Mrs. Mayme Myers.

FORMER OFFICERS, 1898.

Chief Ranger .....Mrs. Mayme Myers.
Vice Chief Ranger.....Mrs. Julia McKenzie.
Recording Secretary.....Miss Julia Butler.
Financial Secretary.....Miss Catherine Colford.
Treasurer .....Mrs. Mary O'Neil.
Trustees ..... Mrs. Mary Burney, Mrs. Stasia Knox, Miss Maria Grady.
Conductors..... Miss Ella Younger, Miss Delia Conway.

Sentinels..... { Miss Elizabeth Keenan, Mrs. Kate Ryan.
Chaplain.....Mrs. Margaret Souster.
Representatives to Annual Convention..... { Mrs. Mary O'Neil, Mrs. Mary Scott.

FORMER OFFICERS, 1899.

Chief Ranger.....Mrs. Mayme Myers.
Vice Chief Ranger.....Mrs. Louise Long.
Recording Secretary.....Miss Julia Butler.
Financial Secretary.....Miss Catherine Colford.
Treasurer.....Mrs. Mary Mann.
Trustees..... { Miss Ella Younger, Mrs. Mary Hanson, Miss Clara Peabody.
Conductors..... { Miss Maria Grady, Miss Delia Conway.
Sentinels..... { Mrs. Mary Glass, Miss Elizabeth Keenan.
Chaplain.....Mrs. Margaret Souster.

FORMER OFFICERS, 1900.

Chief Ranger.....Mrs. Louise Long.
Vice Chief Ranger.....Mrs. Stasia Knox.
Recording Secretary.....Miss Julia Butler.
Financial Secretary.....Miss Catherine Colford.
Treasurer.....Mrs. Mary Mann.
Trustees..... { Miss Ella Younger, Mrs. Margaret Roach, Mrs. Mary Paulson.
Conductors..... { Miss Maria Grady, Miss Delia Conway.
Sentinels..... { Mrs. Mary Glass, Miss Elizabeth Keenan.
Chaplain.....Mrs. Margaret Souster.
Representatives to Annual Convention..... { Mrs. Mary Scott, Miss Julia Butler.

FORMER OFFICERS, 1901.

Chief Ranger.....Mrs. Stasia Knox.
Vice Chief Ranger.....Mrs. Sarah Norton.

Recording Secretary.....Miss Julia Butler.
Financial Secretary.....Miss Mary Freeman.
Treasurer .....Mrs. Mary Mann.
Trustees..... Mrs. Mary Paulson, Mrs. Anna Kramer, Mrs. Nellie Doherty.
Conductors..... Miss Lizzie Sands, Miss Maggie Flynn.
Sentinels..... Mrs. Nellie Pease, Miss Mamie Duffy.
Chaplain .....Mrs. Margaret Souster.

JULIA BUTLER, Recording Secretary.

ST. MARY'S SOCIAL AND BENEVOLENT SOCIETY.

St. Mary's Social and Benevolent Society was organized March 11, 1894, for what its name indicates. Its motto has been "Each for all and all for each." The 150 members have made an honest effort to live up to the high standard of its motto. Many needy families can testify to the kind acts performed in an unostentatious manner by the ladies of this society. The first officers of the society were: Mrs. E. Lynch, president; Mrs. Geo. Souster, vice-president: Miss S. A. Guilford, secretary, and Mrs. Jas. Meehan, treasurer. The present officers are: Mrs. Alex. Scott, president; Miss Ella McOsker, vice-president; Miss Maria Grady, treasurer, and Mrs. Clara E. Jencks, recording secretary. In the intervening time a number of ladies have filled the various offices to the entire satisfaction of their sister members. This is especially so of Miss Mame Connor, who was treasurer for five years, and resigned on account of ill health. The money disbursed by the benevolent committee since 1894 has been $1,500. Socially the society is a success. It is grateful to the general public for the liberal patronage that has always been bestowed upon it. The society appreciates the favors of philanthropic friends.

PRESENT OFFICERS, 1902.

President.....Mrs. Mary Scott.
Vice-President.....Mrs. Stasia Knox.
Treasurer.....Miss Maria Grady.
Secretary.....Miss Mary Cull.

FORMER OFFICERS, 1894.

President.....Mrs. Eugene Lynch.
Vice-President.....Mrs. George Souster.
Secretary.....Miss Sarah A. Guilford.
Treasurer.....Mrs. James Meehan.
All re-elected in November.

MAY, 1895.

President.....Mrs. Eugene Lynch.
Vice-President.....Mrs. John Long.
Secretary.....Miss Mary Cull.
Treasurer.....Miss Mame Connor.
Miss Connor was re-elected at each succeeding election until May, 1901, when she declined to accept the office any longer.

NOVEMBER, 1895.

President.....Mrs. Eugene Lynch (re-elected).
Vice-President.....Mrs. George Souster.
Secretary.....Mrs. C. F. Irwin.

MAY, 1896.

President.....Mrs. Eva McOsker.
Vice-President.....Mrs. N. Aubertin.
Secretary.....Miss Rose McGuire.

NOVEMBER, 1896.

The only change in officers, Miss McGuire declined re-election, and was succeeded by Miss Mary Flynn.

MAY, 1897.

President.....Mrs. W. C. Thiers.
Vice-President.....Miss Ella McOsker.
Secretary.....Miss Mary E. Larkin.

MAY, 1898.

President.....Mrs. Alex. Scott.
Vice-President.....Miss Ella McOsker.
Secretary.....Miss Rose Roche.

MAY, 1899 and 1900.

Same officers re-elected. Miss Roche resigning in December, 1900, was succeeded by Mrs. Clara E. Jencks.

MAY, 1901.

Miss Maria Grady, treasurer, to succeed Miss Connor. All the other officers re-elected.

ST. JOSEPH'S COURT, 235, C. O. F.

This Court was organized in the fall of 1891, and was initiated on November 21 of the same year, with sixteen charter members, by High Treasurer Henry Dettmer of Chicago, in the presence of a large delegation from Elgin Court and members of other out-of-town courts.

The first officers of the Court were :

Chief Ranger.....Peter Westermann.
Vice-Chief Ranger.....Herman Loeding.
Recording Secretary .....A. F. Schader.
Financial Secretary.....Chas. Danner.
Treasurer .....H. S. Muetterties.
Trustees..... Theo. Beckman, Peter Kampmeier, John Kohn.
Conductors..... Joe Coesfeld, Frank Loehr.
Sentinel.....Frank Muller.

The record of the Court shows a remarkable success and growth in the past eleven years, having paid out in that period the sum of $1,500 for sick benefits and $4,800 for endowments, and having at present a membership of sixty-eight good standing Foresters. One of the most remarkable features of the Court is the fact that it has not lost a single member by death during all the time of its existence, and it may be stated right here, that this is probably the only Court in the whole order with a record of that kind.

Two beautiful flags, a society banner and a United States flag (silk), a handsome large marshal staff, won in a Forester's contest, and a fine bronze crucifix, a gift of Rev. Father Riss to the Court, are among the notable acquisitions of the Court.

It has been an established custom of the Court to celebrate its annual anniversary on Thanksgiving evening of every year, and to

invite on that occasion all the members of the St. Joseph's congregation and their friends to a social gathering and a free entertainment to their meeting hall.



PRESENT AND PAST CHIEF RANGERS, ST. JOSEPH'S COURT, 235, C. O. F.

1. A. F. Schader,
2. H. S. Muetterties,
3. William Meyers.
4. Peter Westerman.
5. Theodore Beckmann.

Rev. Father Rhode, the present chaplain of the Court, is an eager promoter and admirer of the C. O. F., and with his assistance the prospect for the future of the Court is a very bright one.

St. Joseph's Court meets every second and fourth Tuesday of each month in the Strauss hall on Grove Avenue.

The present officers are:

Chief Ranger.....H. S. Muetterties.
Vice-Chief Ranger.....Adolf Fischer.
First Chief Ranger.....Pet. Westermann.

Recording Secretary.....Geo. Kleiser.
Financial Secretary.....Julius Werkes.
Treasurer.....John Werls.
Trustees.....Pet. Westermann, Chas. Danner, Pet. Kampmeier.
Conductors.....Jos. Meyers, Adam Joachem.
Sentinels.....John Gabski, H. Stricker.

THE KNIGHTS OF COLUMBUS.

The Knights of Columbus was organized in Connecticut in March, 1882, its councils are represented in most of the states and territories; its membership is made up of the intellect and sinew of the country, and its principles are for the advancement of Catholicity and developing a better social condition. The society has an insurance feature which is optional with the candidate. The initiatory ceremonies of the Knights of Columbus are beautiful, instructive and inspiring.

Elgin Council was organized on April 20, 1902, with a charter list of seventy-five members.

Officers of the Council are:

Grand Knight.....Lawrence Crane.
Deputy Grand Knight.....Edward L. Ryan.
Recording Secretary.....James R. O'Beirne.
Financial Secretary.....Thos. J. Cleary.
Treasurer.....Matthew J. Heslin.
Medical Examiner.....H. J. Gahagan.
Lecturer.....F. C. Fedou.
Chancellor.....L. McNerny.
Advocate.....F. E. Shopen.
Chaplain.....Rev. J. J. McCann.
Trustees.....James Jeffers, F. L. McQueeny, Emil Kothe.
Warden.....John Wagner.
Outside Guard.....John Kothe.
Inside Guard.....Joseph T. Roach.

OFFICERS OF THE K. OF C.



JAS. R. O'BEIRNE, R.S.



DR. H. J. GAHAGAN, M.E.



FRANK L. McQUEENY, T.



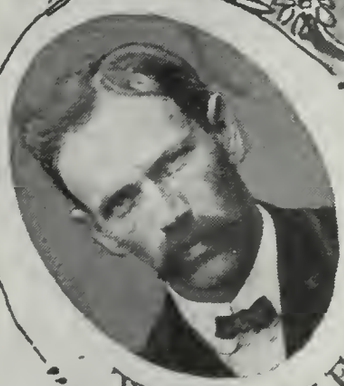
JAS. W. JEFFERS, T.



JOHN KOTHE, O.G.



EMIL. C. KOTHE, T.



THOS. J. CLEARY, F.S.



FRANK E. SHOPEN, A.



JOHN W. WAGNER, T.



F. C. FEDOU, L.



EDWARD L. RYAN, D.G.K.

THE ALTAR AND ROSARY SOCIETY.

This society—the oldest in the parish—was organized by Father Fitzsimmons about thirty years ago, its object being to assist the priest in obtaining articles for use during the solemn services of the church, and to keep the sanctuary in proper order. During the greater part of Father Mackin's pastorate, the work of caring for the altar was done by his nieces, Mrs. Meenagh, and the Misses Murphy. Though a work of no small responsibility, it was admirably done. With the new church in 1900, came new life and vigor. Father McCann reorganized the society, and in a short time, one hundred and five members were enrolled. Officers were elected, the first ones being Elizabeth Conway, president; Mrs. Foy, vice-president; Kathleen Tobin, secretary and treasurer.

At the annual election of officers in 1901, Mrs. Geo. Souster was elected president, Miss Conway, vice-president, Mary Duhy, secretary, and Mrs. B. Kelly, treasurer. Father Gildea, as spiritual director, instituted a series of lectures, explaining the meaning, origin and use of the altar, and all pertaining to it. So instructive and interesting were these lectures, that the members took the greatest pleasure in being present at them; and with the meetings well attended, the work of the society was much more easily accomplished. In the beginning of the year the president, with characteristic energy, proposed the purchase of a carpet for sanctuary and sacristy. The members generously seconded her efforts, and on Holy Thursday the congregation had the pleasure of seeing both covered with a beautiful new carpet.

The work in connection with caring for the sanctuary is much more than one would think. The president appoints from four to six ladies each month to do this work; their efforts have been most successful, and the appreciation shown by Father McCann and the assistant pastors has been extremely gratifying to them. To make the sanctuary in the smallest degree a fitting home for the King of Kings is a work in which the priests and altar society gladly and gratefully join.

MARY DUHY, Secretary.

LEAGUE OF THE SACRED HEART.

The Apostleship of Prayer in League with the Sacred Heart was solemnly instituted in this parish on Sunday evening, January 28, 1900, by Father Blackmore, S. J., of Holy Family Church, Chicago. Pre-

vious to this time a number of people here had become affiliated with a Chicago center, and not a few received holy communion on the first Friday of every month; but this parish was not made a center until the above date. On February 23, 1900, an election of officers was held, with the result that Mrs. William Higgins was made president, Miss Agnes Duffy, vice president, and Miss Nellie Reirdon, secretary and treasurer.

The First Promoters' reception was held here on January 6, 1901, when ten promoters received crosses and diplomas. Twelve more promoters were enrolled on June 26, 1901. There are now on the roll seventy-nine promoters, and a membership of over twelve hundred.

A fair number have taken up the second degree. On an average, about one hundred and fifty make the communion of reparation each first Friday.

There are two meetings in the month, the league meeting on the second Sunday evening, and the promoters' meeting on the third. An instruction by the director, and Benediction of the Blessed Sacrament are always features of these meetings.

During the month of June communions are offered daily for members of the parish who may have neglected their Easter duty, and for the conversion of fallen-away Catholics.

In June, 1901, we commenced the practice of keeping the Holy Hour, from 7.30 to 8.30, the evening before the first Friday.

Sunday evening, September 29, 1901, there was an unveiling of a beautiful statue of the Sacred Heart, the gift of a member of the congregation. Rev. Thomas Sherman, S. J., archdiocesan director, was present on the occasion and preached an eloquent sermon. After benediction the promoters had the pleasure of meeting Father Sherman. It was an evening of great joy to those devoted to the loving heart of Jesus.

The Feast of Blessed Margaret Mary, October 25, 1901, was duly observed, a large number of the league members attending mass and receiving holy communion.

During the last six years thirty-two associates have departed this life. NELLIE REIRDON, Secretary and Treasurer.

THE ISABELLA CLUB.

The Isabella Club is a society composed of the young ladies of St. Mary's Church for social and literary purposes. It was organized

June 16, 1901, with the following officers: Miss Celia Howard, president; Miss Nellie Riley, vice-president; Miss Mary M. Donoghue, recording secretary; Miss Grace Tennant, financial secretary; Miss Winnie McNerney, treasurer.

THE GIFFORD CLUB.

This club is composed of the young men of this parish. The following are the officers: President, John R. Powers; vice-president, Lawrence McHenry; treasurer, John J. McGraw; recording secretary, James Hennessey; financial secretary, George E. Hoelscher.

St. Joseph's Hospital.

In the spring of 1900 some Sisters of St. Joseph, from the hospital in Belvidere, called on Father McCann and asked permission to canvass the parish for the benefit of their hospital. Father McCann readily granted their request, and in the same breath asked them why they had not come to Elgin instead of Belvidere, Elgin being so much larger. The Sisters said they might in a year or two be ready to come to Elgin. A year later the Sisters came down to look for a suitable piece of property. Father McCann and Mr. Frank E. Shopen had been looking about the city, and suggested the property at the southwest corner of Prospect street and Jefferson avenue, known as the Gail Johnson property, and owned by William Hewins. The Sisters liked the place, and through Mr. Shopen bought it of Mr. Hewins for $6,300. This was in July, 1901.

Two members of the Order came to Elgin as the guests of Mrs. Shopen in order to canvass the town for funds. Mrs. Shopen took them to her many friends, and the result was a subscription list of about two thousand dollars. Part of this was collected in cash, and was at once spent in improving the house and ground. People of all denominations were on the subscription list, and have continued to take an active interest in the institution.

Owing to obstacles that arose, the St. Joseph Sisters could not open the hospital, and, therefore, in February, 1902, they transferred their holding to the Franciscan Sisters of Joliet.

Mr. and Mrs. Shopen, together with Father Rohde, of St. Joseph's Church, deserve the credit for interesting the Franciscan Sisters in Elgin.

The hospital was formally opened to the public on March 31, 1902. A large number of people, interested in the work which will be done by the Sisters, took advantage of the reception that day to see for the first time the interior of the new hospital.

From the beginning the institution has been kept full of patients, the reputation of the Sisters as nurses making their hospitals popular with the sick.

The Elgin Court of Foresters, St. Regina Court of Women Foresters, St. Mary's Social and Benevolent Society, all connected with St. Mary's parish, have each furnished a room in the hospital. Another society of the parish, the Isabella Club, is now raising funds for the



ST. JOSEPH'S HOSPITAL.

same purpose. A number of St. Mary's young ladies, together with a number of non-Catholic young ladies, also raised funds and furnished a room.

The Forester Court connected with St. Joseph's Church, and a ladies' society of the same church, each furnished a room at the hospital.

Rev. J. Rohde was appointed by the late Most Rev. Archbishop P. A. Feehan, as chaplain for the hospital.

St. Joseph's hospital has been a decided success from the start, and we predict for it an equally successful future.


OUR PUBLIC SCHOOLS
WASHINGTON
SHERIDAN
OAK ST.
BENT ST.
COLUMBIA
LOCUST ST.
GRANT

The Elgin State Hospital for the Insane.

The Elgin State Hospital for the Insane was opened for the admission of patients in 1872, with a population of about 300, the present number being 1,300, the greater number of the patients being from Cook County. The Elgin institution is for the northern district of the State, each county being allowed a quota in proportion to the population. The tendency in the present treatment of the insane is to give to the patient the greatest liberty possible, commensurate with the proper discipline and to divert his attention by placing before him the more attractive in life, and to this end this institution has a wide reputation. The grounds of the hospital are a revelation, beautiful lakes, and drives, boulevards, cement walks, knolls, rustic bridges arching over numerous rivulets, acres of flower-beds, rose bushes and shade-trees is the scene which greets the eye of one strolling through the grounds.

The common belief that an insane person is a wild, ferocious person, manacled and confined in a padded cell, peering through the bars with an uncanny, fiendish looking expression, uttering demoniacal yells, is very much overdrawn in these days of modern treatment of the insane. Personal liberty is the watchword in the insane hospital of today, and great credit is due Dr. Arthur Loewy, late superintendent, for his practical application in this direction; restraint was placed upon the patient only at the direction of the physician, and then only in an emergency; the doors of the private rooms and dormitories were opened night and day, allowing the inmates the freedom of the wards—the latter measure was an innovation in hospital curriculum. The wisdom of such a step, together with other scientific methods of treatment, was apparent, however, in the rapid increase of recoveries, the doctor's report of 1894 and 1896, showing a recovery rate of fifty-three per cent or over a half of those discharged and twenty-three per cent more than any other insane hospital in the country. Dr. H. J. Gahagan of this city



THE ELGIN STATE HOSPITAL FOR THE INSANE

was assistant to Dr. Loewy during the latter's incumbency as superintendent: Dr. Frank S. Whitman, the present superintendent, with Dr. E. A. Foley, first assistant, are painstaking and careful to the unfortunates under their charge, and successful in the management of the institution.

Mass has been said in the chapel every Sunday morning at 6.15 since April, 1901, by the Rev. John J. McCann, of St. Mary's Church, or one of his assistant pastors, priests who always hold themselves in readiness, at call, to render the rites and consolation of religion to patients or employes of the institution who are members of their fold.

The regular chaplain of the hospital holds religious services Sunday afternoons at 3 o'clock.

The music, vocal and instrumental, has been a noted feature of these services.

Our Public Schools



BROOK ST.



FRANKLIN



HIGH SCHOOL



ABBY C. WING



LINCOLN



MAY ST.



McKINLEY

The Golden Jubilee.

The services began on Monday, October 28, 1901. The church had been beautifully decorated for the occasion; over the main entrance was an arch of evergreen, suspended from which was a banner bearing the inscription: "1851 Golden Jubilee 1901." The interior of the church was festooned with evergreens and streamers of purple and gold. The sanctuary and altars were decorated with a profusion of palms, and plants, and flowers, and lights.

Promptly at 10:15 A. M., the priests and altar boys filed out into the sanctuary, and the first solemn high mass of the jubilee was celebrated. Very Rev. D. J. Spillard, C. S. C., of New Orleans, was celebrant; Rev. W. W. Barth, of McHenry, deacon; Rev. J. M. Stackable, of McHenry, sub-deacon; and Rev. J. P. Dore, of West Chicago, master of ceremonies. The opening sermon was preached by Rev. Thos. J. Whalen, of Chicago. He spoke particularly of what is expected of the present and future generations of Catholics.

THE CATHOLICS OF TOMORROW.

SERMON BY REV. THOS. J. WHALEN.

The solidarity existing in the Catholic Church, based as it is in the kinship of her members with her founder, Jesus Christ, gives us the right to glory in the achievements of those who have gone before us, but it also imposes on us the obligation to continue and perfect their work as far as we are able.

Those Catholic parents and grandparents of ours, and their predecessors, what a noble lot they were! When we stop to consider the constancy demanded, the hardships endured, the vicissitudes undergone, the sacrifices made, to keep alive and propagate the faith they brought to this, a new and unsettled land, we are filled with admiration. Scarcely four hundred years since the first permanent missionary

landed on our continent. Not three hundred years since the missionaries came to our Northern and Middle States. Within the last century, yes, within the memory of many now living, the Catholic priest traveled through this and the State adjoining us on the north in great, lumbering ox-drawn carts, administering to the spiritual wants of a widely scattered Catholic population. And today, what a change!



REV. THOS. J. WHALEN.

Look at the mighty edifices erected to the glory of God—the grand cathedrals, the magnificent churches, the hospitals, schools, asylums, colleges, which on every hand bespeak the indomitable faith, zeal and energy of our fathers.

I have stood amidst the ruins of the earliest churches in Florida; knelt in prayer beside the neglected mounds where rest the ashes of priest and layman martyred by the Indians; I have seen the ruins of the old mission churches of the southwest; traveled the Marquette trail of northern Michigan, and it required the widest stretching of a vivid

imagination to link that then living past with the present—to see in such humble beginnings the source of today's greatness, and to realize that so much had been accomplished in so short a time. Truly those older generations must have been a wonderful people. Well may we apply to them the words of St. Paul, "They have fought the good fight, they have run their course, they kept the faith, they have gone to their reward." And for us, though we glory in their deeds we must not be content with the work which they accomplished; we must take up the weapons which fell from their hands, and, like the Grecian runners of old who carried the sacred fire from the temple and spread it through hamlet and town, we must catch the torch of divine faith from their hands, never permit it to drop or grow dim, but pass it on to those who come after us with its flame more brightly aglow, its brightness more widely diffused through our zeal and our endeavors.

The hardships of our predecessors were mostly physical—the difficulties they had to encounter were material. For them the great problems were the building of churches and schools, the securing of priests to administer to their wants. For us the difficulties are greater, the problems harder of solution. It is a truism that where nations are young and virile and where the natural surroundings demand an arduous life, religion always flourishes and waxes strong. Hence it was that our forefathers, though not blessed with much material wealth, being animated by a strong conviction of the necessity of religion, made the sacrifices necessary and thus accomplished such wonderful results. With us the difficulty is a radical one. We could, without half the sacrifices, accomplish much more than all these past generations in the way of the material upbuilding of the church, but we lack the strong enduring faith which animated their lives and was the mainspring of their deeds. The Catholics of old, born and reared amid Catholic surroundings, imbibed the truths of the church's teaching and allowed them to influence their actions, never doubting, never questioning but that in the Catholic church was the fullness of truth, and that in her upbuilding they were giving to the world the means whereby mankind would be made better and their own future life assured. The Catholics of today live in a different atmosphere. They are surrounded by a spirit of doubt—not doubt as to the truth of the church's teaching as opposed to that of other churches, but doubt as to the fundamentals of all religion. Owing to the bickerings of those outside of the Catholic

church, the very essentials of Christianity are fading away. The world says, with the poet, of God:

"He is only a cloud and a smoke who was once a pillar of fire,
The guess of a worm in the dust and the shadow of its desire."

And of ourselves:

"Trusting no longer that earthly flower would bear heavenly fruit,
Come from the brute, poor souls—no souls—and to die with the brute."

And under that teaching men have broken away,

"From the Christ, our human brother and friend.

* * * * * * *

And Doubt is the lord of this dunghill and crows to the sun and the moon,
Till the sun and the moon of our science are both of them turned into blood,
And Hope will have broken her heart running after a shadow of good;
For their knowing and know-nothing books are scattered from hand to hand."

This growing tide of doubt must be checked and rolled back. Its influence on the present and the coming generations of Catholics must be overcome. The world must be forced to recognize that in the teachings of the Catholic church may be found the solution of the great enigmas which perplex men's minds. But how is this to be accomplished? To me there seems to be but one answer and that is by placing the Catholic church and her teachings before the world in their true light and showing how perfectly they are adapted to the needs of humanity and society. To do this religion must be removed from the sphere of mere sentiment. We must study the church's teaching, and then, considering the needs of society and the innate demand of the human heart for something outside this world on which to rest its hopes and aspirations, make manifest to the world that in the church and her teachings can be found the panacea for the ills which beset society and the solution of the questions of the soul. We Catholics need not be—

"As infants crying in the night,
As infants crying for the light,
And with no language but a cry."

For the church, our mother, is ever ready with the light of truth to guide our wavering minds and with her helping voice to cheer our faltering footsteps. All that is necessary is that we should try and know her, for knowing we cannot but learn to love her, and loving her we shall be impelled to make her truth and beauty known to all the world.

Knowledge is the root of love and, to my mind, the great cause of lukewarmness among Catholics, and the soul-harrowing doubt of non-believers is ignorance of the church and of her teachings. Consider the case of Catholics. How few, even among the best educated, give a thought to the teachings of the church outside of what is acquired in the smallest text book.

The average child on leaving a Catholic school has the words of the Catechism impressed upon his memory, is drilled in the external practices of religion, has his conscience formed, in a general way, as to what is right and what is wrong, and there his Catholic education practically ends. Those outside of our schools are not even thus fully equipped for the battle of life. Once the schoolroom is left behind a thousand influences combine to overshadow and dim the impressions of youth; various new and absorbing interests arise which keep him from renewing and developing and firmly grounding his earlier teaching. Contact with the world in the counting house or the office makes him an adept in applying the principles of mathematics or of grammar; the conversations he hears around him, the articles of newspapers or magazines, or the pursuance of some trade, brings back and develops the little he has learned regarding the various sciences, but never a word to cause the fundamentals of religion to sink deeper into his mind, never an influence to cause the principles of morality to expand and blossom and bear fruit. All the influences are on the other side. The world spirit would, from the view-point of science, eradicate the fundamentals of Catholic faith and from practical life eliminate principles of Catholic morality. Can we wonder, then, if with this lack of knowledge, and under these circumstances, Catholics remain dumb when the question of religion is broached, and have naught to say when the great ethical problems regarding the state, the family and social life are being discussed? This is the crying crime of Catholics —they are ignorant of the faith they profess. They do not understand that the church they adhere to is a living force, not a dead factor, in the world's civilization. And with Catholics thus ignorant and in-

different, can we expect that those outside of the church will turn to her for guidance?

To overcome this prevailing ignorance, to strengthen our Catholic youth and men against the prevailing influences, to make known to the world the rational and wonderful beauty of Catholic teaching, some practical means must be devised. The church, through the pulpit and the confessional, strives to keep alive the early teaching and develop and apply the moral principles learned in the schools, but she can reach only those who come to her. Some outside means is necessary whereby the indifferent may be interested, the lukewarm made zealous; whereby the Catholic training of the child may expand with the fuller education of the youth, and then ripen into the wider personal knowledge of manhood. Such knowledge, once secured, cannot but influence man's life and render him faithful in the performance of all his duties to God, Church, Country, Family and his Fellow-man.

But by what means can such an education be obtained? This is an age of associations. You have your "Sodalities," your "Foresters," your "Reading Circles," your "Catholic Clubs." Why not make these an agency for the spread of Catholic and Christian knowledge? New interest in your meetings could be awakened by arranging at intervals for a good, connected series of talks on some points of Catholic teaching.

Take the church's history. Try and grasp the essential points in the history of that the most glorious institution the world ever saw. More humble in its beginning than the mythical origin of Rome, more warred against and persecuted than any of the world's great nations, more powerful and splendid than the vastest creation of peoples or of kings, more enduring than the pyramids whose bases are hidden by the ashes of dynasties uncounted and peoples unnumbered, surely her history is worthy of your study.

Take up the influence of the church on civilization, or the bearing of her teaching on the practical questions of the day:

The Church and Education. What has she done to keep alive and spread the classic learning of which she was the sole guardian during the middle ages? What does history say of her as the builder of schools, the founder of universities, the patron of letters?

The Church and Art. Was it not through her influence, and the inspiration born of the ideals which she held before mankind that the

great geniuses of the world produced those masterpieces of sculpture and of painting which are the property of the human race? *In Architecture the same.* Under her sheltering ægis there sprang up those vast domes, towering spires, airy minarets, which in the minds of their builders served to grace the dwelling place of the living God, and which we of today copy in despair

Take the questions of practical life:

The Church and the Labor Question. What is her attitude in this all-absorbing topic? Is she, as so many of our labor leaders think, antagonistic to their interests, or is she not rather the guardian and protector of their rights, but unable to take practical steps towards the amelioration of their conditions because of the hostile influences which bar her from their councils and assembly halls?

The Church and the Social Problem. What a mighty influence she would be, if her teachings on this subject were not, as at present, necessarily restricted to the influencing of the individual and the uplift ing of the penitent, but could, through some organization, be brought to bear on society as a whole.

The Church and Family. We read with pleasure of the attempts, though futile, made by outside churches to follow in her footsteps in safeguarding the family against the growing evil of divorce, and we are apt to forget all that she has suffered for her adherence to these principles in the past. Not only of marriages, but of the marital relations as well, is she the sole guardian, and from preacher and confessor there is daily going forth warning and denunciation of the more insidious attacks which are being made on the sanctity and purity of the home.

And so with countless interesting and living topics. They could be made the subjects for your lecture rooms and meeting places, and through the interest thus awakened be made the subject of your home reading, in place of the vast amount of useless and perverse literature in which so much time is now wasted. Do not wait for your priests to do it all. They may act as your counselors, guides, advisers, but the priesthood has no monopoly of learning. There are many in your ranks who, if they realized that this duty was incumbent upon them, and set themselves to the task, could treat these subjects more interestingly and more effectively than the priests themselves, because they come in closer contact with the thought of those with whom they associate.

If such a spirit as this were awakened, a desire to know the truth and seek it, there would be no need for an appeal to guard the interests of our little ones by supplying them with the means for a good Christian training. Our Catholic school system at present is in its incipiency. They are good as far as they go, but we want them better and we want them to go farther. At present it is a struggle; we are handicapped financially, and until the past few years we lacked organization. We hope for the time when every parish will have its grammar school, and every city its high school, thoroughly equipped and able to compete with any school system of the country. It is your duty as men to do your part in this matter. Ten years ago the first great step towards such organization was effected. Little by little the foundation had been placed, the parochial schools had increased in numbers and efficiency; the few parochial high schools and colleges supplemented their work, but there was wanting a completion of the edifice. This was accomplished in the building of that greatest gift to the church of America in the nineteenth century, the Catholic University of Washington, and now its influence is being felt. Catholic colleges have been federated and improved, and through their influence the high school system will be completed, and the present century should see Catholic thought once more a powerful influence in the molding of public opinion.

Would that I could make you, the men of today, and the men of tomorrow, see the necessity for self-education and the education of youth in Catholic principles and teaching. I am firmly convinced that it is only through such knowledge that love for the church and her teachings can be awakened and fostered. It is only through such knowledge that that loyalty can be awakened which will be able to withstand the blighting influences of indifferentism and doubt. It is through that love of the church and her teachings, founded on a true knowledge of what she is, what she has been, what her teachings are, and fostered and nourished by a sincere devotion to her sacraments and devotions, and through the loyalty to her teachings that must spring from such love, that her members can put her teachings into practice, and thus prove to the world that she is what by the divine plan she was intended to be, the teacher of faith and the guardian of morals.

MONDAY AFTERNOON.

Woodman Hall was the scene of a merry gathering on this same afternoon; for this was "Children's Day." Music, and songs, and recitations, and refreshments afforded the young folk a most enjoyable time.

MONDAY NIGHT.

At 7:30 P. M., the church was again thronged with people, for solemn benediction and a sermon had been announced. The officers of benediction were Very Rev. D. J. Spillard, celebrant; Rev. A. Goulet, of Harvard, Ill., deacon; Rev. Joseph Kramer, of Kalamazoo, Mich., sub-deacon; and Rev. P. Gildea, master of ceremonies. Rev. Thomas E. Cox, of St. Jarlath's church, Chicago, delivered the following sermon on the church:

THE CHURCH.

SERMON BY REV. THOMAS E. COX.

"Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it; I will crop off a tender twig from the top of the branches thereof, and will plant it on a mountain high and eminent. On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar; and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof." Ezeck. xvii:22, 23.

Very Reverend and Reverend Fathers, Beloved Brethren:

In the sublime words which you have just heard, one of the great prophets of the old law. Ezekiel, foretells the origin, progress and results of a new dispensation. His theme is Christ and His Church. "The marrow of the high cedar" signifies the royal stock of David. "A tender twig" refers to Christ Jesus. "A mountain high and eminent—the high mountains of Israel" denote the church. Similarly Isaias (ii:2) called the church "the mountain of the house of the Lord," and the Psalmist (lxvii:17) speaks of it as "a mountain in which God is well pleased to dwell." The "twig," says the prophet, will "become a great cedar." "It shall shoot forth into branches, and shall bear fruit." The Church in which Christ is planted will be rich in results. "Every fowl shall make its nest under the shadow of the branches thereof." All those who lift themselves above the earth and things earthly shall find their true home and shelter here.

The figures and phrases employed by Ezekiel bear a striking resemblance to the words of our Lord in the parable of the grain of mustard-seed (Matt. xiii:31). In that parable Christ tells of the growth and glory of His Kingdom, the Church, which He established to be the home of his chosen ones, small in its beginnings, but destined to flourish and grow, until it surpasses every other institution on earth.

We have assembled here tonight in a devoutly religious spirit to commemorate the planting of that mustard-seed on this spot. It is a source of great joy and satisfaction to advert to the local aspects of this celebration, to consider the progress and prosperity of Christ's kingdom here in our midst; but it is also eminently proper at this time for me to survey the Church of Christ in its totality, as it stands from the begin-



REV. THOS. E. COX.

ning and sheds lustre on everything local. The Church of Christ invites the study and challenges the praise and admiration of all right-minded men.

Rationalism, naturalism and indifferentism are said to be the prevailing and characteristic intellectual aberrations of our times. While this is largely true, it is also a fact that the want of faith and the skepticism which these intellectual phrases signify are nothing new. When Christ, the "light of the world," laid down the condition and cause of spiritual birth, saying: "Unless a man be born again he cannot see the

kingdom of God" (John iii:3), the skeptical Pharisee was there to ask "How can a man be born when he is old?" When the Saviour announced the fact of the remission of sins, they said (Matt. ix), "He blasphemeth," and forthwith Christ must work a miracle to prove that "the Son of Man hath power on earth to forgive sins." When with tenderest love towards us He promised to give His body and blood for the life and nourishment of our souls, the unbelieving multitude murmured and said (John vi), "How can this man give us his flesh to eat? This saying is hard, and who can hear it?" The world always has had its rationalists, skeptics and indifferentists.

But in spite of such manifest exceptions, the vast majority of men realize in their own hearts both the necessity of religion and the need of revelation. In a word, mankind at large is ready to believe in the reality of the supernatural. Without religion and revelation life and death, virtue and vice, duty and destiny are but riddles, and confusion, contradictions, darkness and despair would speedily turn the world again to chaos.

Reason itself demands something higher than reason. Revelation is supremely rational. The natural demands the supernatural. God reveals Himself in His works, as indeed St. Paul remarks, "so that they" who reject the lessons of Nature "are inexcusable." "For," says the same Apostle, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; his eternal power also and divinity" (Rom. i:5). But the book of Nature does not fully express the author of Nature. Science does not and cannot see everything. What Nature cannot teach man in a natural way, the Creator has been pleased to tell in another way, a supernatural way. This is revelation. Hence St. Paul again declares that "God, who at sundry times, and in divers manners spoke in times past to the fathers, by the prophets, last of all in these days hath spoken to us by His Son" (Heb. i:1-3). Christ was a revelation of God to Man.

The necessity of believing what has been truly revealed, and of obeying whatever has been commanded, follows if we admit the fact of revelation. This is consistent with the duty of an intelligent and free-willed creature, who alone renders due homage through his intelligence and will, by submitting his intellect in belief and by subjecting his will in obedience to the Creator's commands. All the doctrine, ceremonies and services of true religion have no other end in view than the glory

of the Creator and the perfection of the creature through the exercise of intellect and will in knowing and doing the duties of life and the commands of God.

It was not enough that Christ's message to mankind should have reached a solitary nation or a single generation. In order to enlighten the whole world Christ must establish a teaching church. He said: "I will build my Church" (Matt. xvi:18). He gathered about Him a band of disciples. He chose out of their midst twelve Apostles, "Calling together the twelve Apostles, he gave them power and authority" (Luke ix:1). He gave them a world-wide commission. "Go ye into the whole world, and preach the gospel to every creature" (Mark xvi: 15). "Going therefore, teach ye all nations" (Matt. xxviii:18). The Church which the Saviour founded was an institution for conveying His gospel and teaching His truths to all men and to all times. Hence St. Paul declares (Ephes. iv:11, 12), "He gave some apostles and some prophets and others some evangelists, and others some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Christ promised supernatural assistance to those whom He sent. "I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. The Spirit of Truth" (John xiv:16, 17). "I will give you a mouth and wisdom, which your adversaries shall not be able to resist and gainsay" (Luke xxi:15). "You shall receive the power of the Holy Ghost coming upon you, and shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth" (Acts i:8).

He promised them His own divine power and presence and authority. "As the Father hath sent me, I also send you" (John xx:21). "I am with you all days, even to the consummation of the world" (Matt. xxviii:20). "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven" (Matt. xvi:19). "He that heareth you heareth me" (Luke xx:16).

Every one is bound to hear Christ's Church, the rich and the poor, the little and the great. "We have received grace and apostleship for obedience to the faith in all nations for His name" (Rom. i:5). "If he will not hear the church," says Christ, "let him be to thee as the heathen and publican" (Matt. xviii:17). Hence St. Paul asks, "How shall we escape if we neglect so great salvation, which, having begun to

be declared by the Lord, was confirmed unto us by them that heard Him." (Heb. ii:3). The notion that every man may make His own religion and be his own church is one fostered by the father of lies to bring to destruction the proud and self-conceited. The duty of finding the church, and the obligation of obeying its commands, follow necessarily from the existence and purpose of the church.

In order that no one should fail in finding the true faith, or in entering the true fold, Christ endowed His church with certain marks, by which it may be distinguished from every spurious rival, and may be recognized and known as His alone. He has built His city on the mountain; He has "set His tabernacle in the sun." The marks of the true church are plainer than the features of the human face. Christ established a visible, tangible institution. It has been called "the mountain of the house of the Lord—prepared on the top of mountains." It is likened to a light upon a candle-stick. It is not an airy, nondescript phantasmagoria. It is composed of men; its membership can be numbered. We read in the Acts of the Apostles that in the very beginning three thousand were added to the church in one day. Its doctrines are definite and intelligible. Its sacraments and ceremonies are things that fall under the cognizance of the senses. "Faith cometh by hearing—and how shall they hear without a preacher?" The church is, as St. Paul says, the body of Christ, and nothing is more tangible and visible than a body. Visibility is, therefore, a prime requisite of the church "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone" (Ephes. ii:20).

The first mark of the true church is its unity. The words of the Canticle express this most precisely: "My perfect one is but one" (Cant. vi:8). The Acts of the Apostles (iv:32) tell us that "the multitude of believers had but one heart and one soul." "By this shall all men know," says our Lord, "that you are my disciples, if you have love one for another" (John xiii:35). "We being many," says St. Paul (1 Cor. x:17), "are one bread, one body, all that partake of one bread." And again, "for in one spirit were we all baptized into one body" (1 Cor. xii:13). "One body and one spirit; as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all" (Ephes. iv:46). "Other sheep I have," says our Lord, "that are not of this fold; them also I must bring and they shall hear my voice and there shall be one fold and one shepherd" (John x:16). "Every

kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand" (Matt. xii:25).

The unity of the church means that all of its members believe the same doctrines, partake of the same sacraments and obey the same authority. It means oneness of doctrine, of observance and of government. Schism transgresses against the authority of the church. Heresy sins against unity of doctrine, and St. Paul says, "a man that is a heretic—avoid." The theory that all creeds are equally pleasing to God implies that falsehood and truth are of like force, or that nothing is of necessity. It implies that the intellect is free to accept the absurd, that truth is without any innate rights, and that all doctrine is a trifle. St. Paul, however, taught otherwise. He tells the people to "stand fast in one spirit, in one mind, laboring together for the faith of the gospel" (Phil. i:27). "There are some that trouble you," he says, "and would pervert the gospel of Christ. But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. i:7, 8).

The second mark of the true church is its holiness. "Christ also loved the church and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Ephes. v:25, 27). "This is the law of the house upon the top of the mountain; all its border round about is most holy" (Ezeck. xliii:12). The church is holy in its founder, Jesus Christ, "who did no sin, neither was guile found in his mouth" (1 Pet. ii:22). The doctrines which the church proposes are holy. "For the grace of God our Saviour hath appeared to all men, instructing us that denying ungodliness and worldly desires we should live soberly and justly and godly in this world" (Titus ii:11, 12). All are invited to a holy life. "For our exhortation was not of error, nor of uncleanness, nor in deceit, but as we were approved by God that the gospel should be committed to us, even so we speak, not as pleasing men but God" (1 Thess. ii:3, 4). Finally, as a matter of fact, the church produces holy lives in her children. She offers the most powerful means and the highest motive for right conduct. She presents the greatest examples of excellence in the innumerable host of holy men and women that have made life luminous by their heroic virtues, and have kept themselves unspotted from this world.

It must not be supposed, however, that all members of the true church are saints. The only semblance of an argument against the Church of God is the evil lives of some of its adherents. The goats are found with the sheep, the cockle with the wheat; the good and bad fishes are contained in the same net. This is the sad truth which St. Peter confesses when he says, "the name of God through you is blasphemed among the gentiles" (Rom. ii:24).

The third mark of the true church is its Catholicity. The Jewish dispensation, which was tribal and national in character, was to be succeeded by a society universal in scope. "The mountain of the house of the Lord," says Isaias ii:2, "shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it." Christ Himself has said, "many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matt. viii:11). "Teach ye all nations—teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world" (Matt. xxviii:20). We learn from Christ Himself that his church must be Catholic in territory, in time and in truth. It must subsist in all ages, teach all nations, maintain all truth. This church is no foreign institution; it is at home everywhere. It possesses the power to spread and the vitality to flourish from age to age, unaltered and unalterable. Its membership is gathered out of every tribe and tongue and people and nation.

The fourth mark of Christ's church is its apostolicity. It was founded on the apostles and it has its doctrine, its orders and its mission from them. "The wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb" (Apoc. xxi:14). "You are built upon the foundation of the apostles" (Ephes. ii:19, 20). "The doctrine of the apostles," says St. Irenæus, who lived in the second century, "is the true faith which is known to us through the episcopal succession—which has reached even to our age." A religion that fails to connect us with the apostles of Christ is confessedly spurious, unauthorized and erroneous.

The four marks already mentioned as belonging to the church, —unity, holiness, Catholicity and Apostolicity—are the property of but one institution on earth. They make it easy for an earnest seeker to succeed in his search, and to be sure in his adhesion to the true faith.

"Stand ye on the ways, and see and ask for the old paths, which is the good way, and walk ye in it; and you shall find refreshment for your souls" (Jer. vi:16).

Besides these four characteristic marks, the church possesses certain essential attributes which must not be overlooked. *It has authority;* it possesses the life and power to perform its heavenly mission. It speaks with no uncertain sound. *It is infallible.* It cannot teach as true that which is false in faith or morals. The spirit of truth abides in it, and guides it in the way of all truth. "If any one preach to you a gospel besides that which you have received, let him be anathema" (Gal. i:9). *It is indefectible.* It cannot fail in existence nor in the exercise of its powers. Christ has promised to be with it till the consummation of the world. Let no one delude you. The religion of the future will be the religion that Christ established, the one that goes back to Jerusalem and comes down to us in an unbroken succession, unimpaired in vitality and vigor.

If we look closely into the constitution and character of the church, we cannot fail to recognize along with the great outward marks that have been mentioned certain other minor notes that spring from her very nature. To mention but two: first, her *adaptability to human needs;* second, her *missionary spirit.*

Christ founded the church for men, and He has enriched it with gifts and graces for all human needs. For every ill of life the church has a remedy. For every right undertaking she offers encouragement and aid. From our birth to our burial she comes to us with comforts and consolations. The poor and rich, young and old, the learned and the unlettered, find in her doctrines, her services, her sacraments, and her tremendous sacrifice, the food that sustains and the force that lifts human life into the sphere of the supernatural.

The church in all ages has given evidence of her apostolic commission. She possesses the missionary spirit. This is why she is found everywhere. Catholic missionaries have led the march into worlds unknown. Her zealous sons have crossed the seas, penetrated the dense forests, traversed the rivers and lakes in search of souls to save. "Verily their sound hath gone forth into the earth, and their words unto the ends of the whole world" (Rom. x:18). The church is the world's greatest civilizer.

As a result of that missionary spirit, the church of God was established here. Fifty years ago the mustard-seed was sown on this

delightful spot. "The tender twig" was planted here "on a mountain high and eminent." Fifty years of sunshine and shower, of storm and calm, have ripened the fruit. The lives of saintly men and the prayers and tears of a noble, generous people have made the treasure of faith precious to you all. This beautiful temple which you have erected and the excellent school which you have established, and all the parochial properties here stand in evidence of the generosity, piety, zeal and perfect good taste of the pastors and the people of this parish.

It is my earnest prayer that your future may be one of growth and progress in every good, that the mark of Catholic unity be seen here. "Love one another." Let harmony and helpfulness characterize the people of this parish evermore. May your lives be examples of heroic holiness. The Catholic name is a synonym of honor, honesty, purity, sobriety and truth. You must stand for these virtues. Be loyal to the authority of the church. Help one another to carry the burdens of life. Lift yourselves above sordid, mean motives. Be people of conviction, of conscience, of character. Again I repeat, make the marks of the true church conspicuous in this congregation: unity, holiness, Catholic faith and Apostolic zeal. The serious, earnest-minded people who surround you will see your good works and will glorify God. The whole community rejoices today in the joy of your Golden Jubilee. The time is at hand for the Catholic church here to be the Church of all the people.

TUESDAY MORNING.

On Tuesday morning a solemn requiem mass was offered for the deceased priests and people of the parish. Rev. J. Rohde, of St. Joseph's Church, Elgin, was celebrant; and was assisted by Rev. Joseph Kramer, deacon; Rev. P. Gormley, of Huntley, sub-deacon; and Rev. A. Goulet, of Harvard, master of ceremonies. Father Spillard, who had spent most of his boyhood and youth here, very appropriately preached the historical sermon.

He took for his text the words of the Apocalypse, chapter xiv, verse 13: "And I heard a voice from heaven, saying to me, write: Blessed are the dead who die in the Lord. From henceforth now saith the spirit, that they may rest from their labors: for their works follow them."

He first spoke of the foundation of the Catholic church by Christ and His apostles. He gave a brief but graphic account of the labors

and trials of the early Christian missionaries. Turning from the history of the church at large, he related in a summary way the history of St. Mary's parish. The sacrifices of the priests and the poverty of the people in the early days were mentioned.

Father Spillard came to Elgin in 1854, three years after the erection of the first church. The priests before that time, therefore, were not personally known to him; but he saw evidences of their zeal. He spoke of Father Feely as the church builder, a man of learning, great activity and business ability. He remembered Father Gallagher as a quiet, studious priest, well beloved by all the people. He had a vivid recollection of that good priest's drowning.

Each of the former pastors was mentioned in turn, his character sketched, and his chief works related. In speaking of Father Mackin, he said that the present magnificent edifice would stand as a monument to him.

The sermon was particularly interesting to the older parishioners.

TUESDAY EVENING.

The parish reunion, which was held on Tuesday evening, was one of the most enjoyable features of the jubilee celebration. Over a thousand members of the church and their friends assembled at the hall, listened to the informal program and talked over old times. Short addresses were made by Fathers McCann, Spillard, and Maloney, and by General J. S. Wilcox. Miss Hazel Fordrescher, Miss Nellie Jones, and Mrs. Frank Spillard sang solos; and Miss Fay played a piano selection.

EDNA WALKER.

WEDNESDAY MORNING, THE DEDICATION OF THE NEW CHURCH.

The third and final day of the Jubilee celebration witnessed the imposing and impressive ceremony of the dedication. The services at the church were preceded by a stately procession from the depot. Rt. Rev. P. J. Muldoon, our esteemed auxiliary bishop, arrived with a host of accompanying clergymen, at 9:40 A. M., on the Chicago, Milwaukee & St. Paul Railway. They were welcomed to Elgin in fitting manner by our worthy pastor, Rev. J. J. McCann and assistant pastors, Rev. P. Gildea and Rev. J. B. Murray.

A procession, consisting of Elgin's Court Catholic Order of Foresters, the Gifford Club and the Temperance Cadets, had formed at Pythian Hall and marched to the depot as escort to the Right Reverend



SCENES DURING LAST DAY OF JUBILEE

Bishop and his party. Headed by a platoon of Elgin's blue coated guardians of the peace and the Elgin Military Band, the escort led the way for the carriages containing the illustrious guests to the parochial residence. There, the Right Reverend and Reverend gentlemen robed themselves for the impressive ceremony.

Clear skies and radiant sunshine smiled heaven's pleasure at the ceremonial homage to the Master alike of heaven and earth.

Of the many consecrative and dedicatory ceremonies of the Catholic church, none is more impressive than that witnessed in Elgin today.

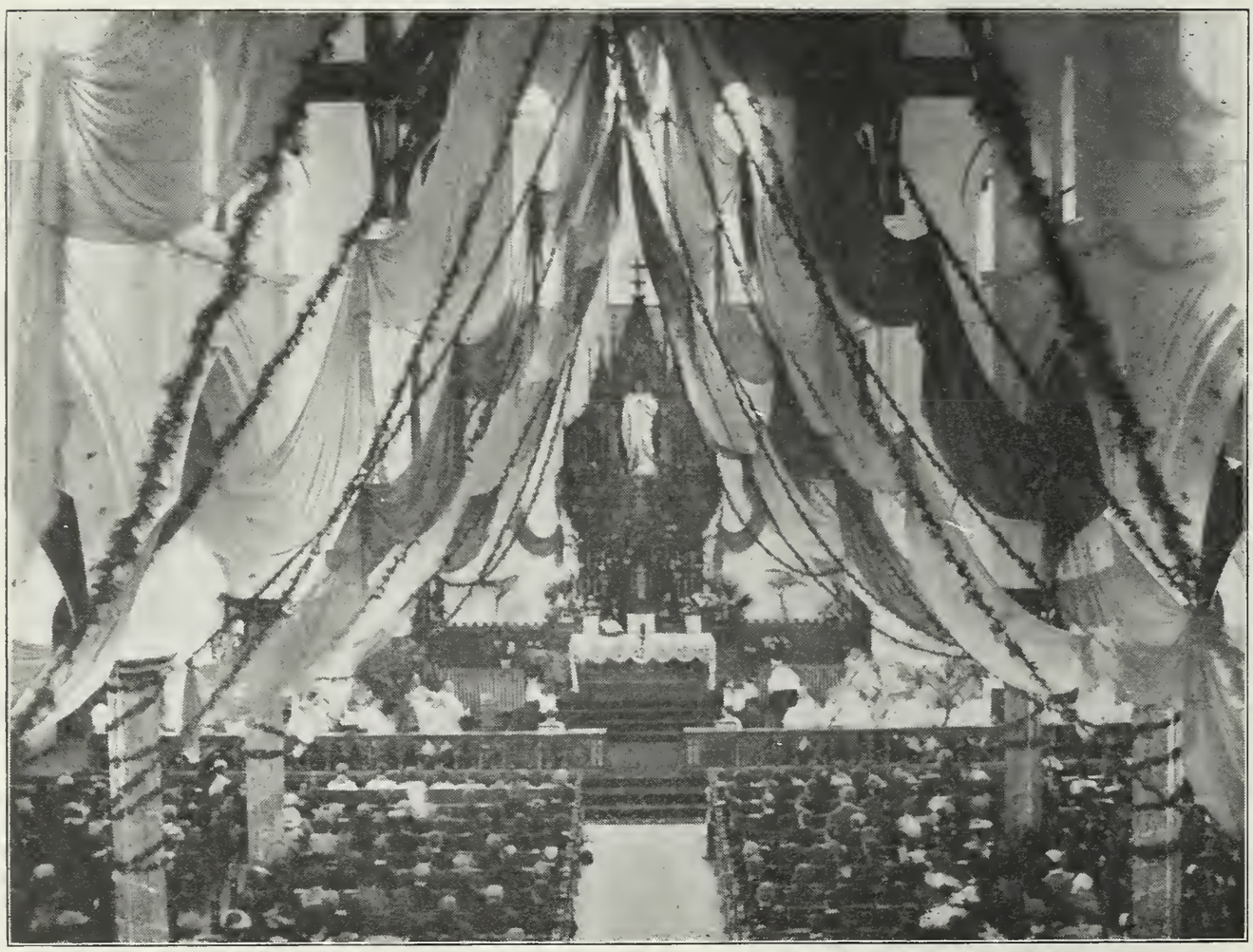
From the first intonation of the penitential psalms to the final benediction of the bishop, every detail is replete with a religious and deep significance.

In these matter-of-fact days of ours, ceremonial of any sort is apt to be regarded as vain display, but to any unprejudiced observer the ceremonies of the Catholic church must appeal, if he will but note their deep import, remembering that these same ceremonies and the accompanying psalms and anthems have been handed down unchanged for generations since the earliest days of a church, whose natal day was that which heard Christ's announcement, "Thou art Peter, and upon this rock I will build my church."

The first sentiment expressed in this ceremony of dedication is that which all Christian writers teach is the first requirement on our part, in addressing the Creator, humility, self-abasement, and the words employed to express them are those of the psalmists of Holy Scripture (Psalms 6, 31, 50, 101, 129, 142), known by the church as the seven penitential psalms and beginning: "Rebuke me not, O Lord, in Thy indignation, nor chastise me in Thy wrath." "Blessed are those whose iniquities are forgiven, and whose sins are covered." "Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile." "Have mercy on me, O God, according to Thy great mercy." (The "miserere," which has inspired so many poets and artists.) "Out of the depth I have cried to Thee, O Lord, Lord hear my prayer." "Hear, O Lord, my prayer and let my cry come unto Thee."

These are followed by the litanies, supplications to the Almighty and his sainted servants, to the one for direct aid, to the other for intercession. After these the bishop blesses the water and salt, two emblematical materials, which with oil and incense are so constantly used by the church in all her ceremonies. He then sprinkles himself and his attendants, again applying the words of the psalmist:

"Sprinkle me, O Lord, with hyssop and I will be cleansed, Thou wilt cleanse me and I will be made whiter than snow." Then he sprinkles, in like manner, the outer walls and portals of the edifice, blessing them in the name of the Father, the Son and the Holy Ghost, whilst the attendant priests sing in scriptural phrase: "The house of the Lord is founded upon the mountain-top and is exalted upon every hill, and all the nations of the earth shall come to it."



INTERIOR OF THE CHURCH DURING HIGH MASS AFTER DEDICATION.

Assuming his mitre and pastoral staff, he approaches the closed door of the church and strikes it with his staff, saying: "Lift up your gates, O princes, ascend eternal gates and the King of Glory will enter in." This ceremony he repeats a second and a third time, the last time making the sign of the cross upon the threshold of the door, saying: "Behold the sign of the cross, let all phantoms flee before it." Being admitted with his attendants by the deacon who is within, he says, "Peace to this house."

The interior of the edifice is then blessed in all its parts very much after the same manner as the outer walls, accompanied by the chanting of appropriate hymns, canticles and litanies, concluding with the blessing and consecration of the altar itself, upon which is to be celebrated the divine sacrifice of the mass, the essential, the fundamental, the *raison d'etre* of the Catholic church, the one thing which so entirely and completely distinguishes it from any and all other "places of worship." The dedication ceremonies were followed by solemn high mass, "Coram episcopo," celebrated by Rev. Jas. Callaghan of St. Malachy's Church, Chicago, with Rev. P. C. Conway of St. Pius' Church, as deacon; and Rev. J. J. Dennison of St. Mary's of the Lake, as sub-deacon; and Very Rev. D. J. Spillard, as master of ceremonies. The deacons of honor were Very Rev. P. Dunne of Joliet, and Rev. J. Rohde of Elgin.

"My House is a House of Prayer."

Dedication Sermon, by Rev. E. L. Rivard, C. S. V., D. D.

Right Reverend Bishop, Reverend Fathers, and my Dear Brethren:

Aristotle once defined man as a religious animal. This is a singular saying; but, being interpreted, it means that man alone, being rational, feels the need of associating himself with higher reason; that he alone feels the necessity of acknowledging his dependence upon the Supreme Being; that he alone is capable of appreciating the duty of reverence and of loving service which he owes to his Creator, the ruler of the universe and the bountiful giver of all good gifts. Hence, it is deep down in man's essential reasonableness that is rooted this instinct of religion, this religious sense that prompts him to bend the knee in adoration, to raise his eyes and hands to heaven in supplication, to strike his breast in admission of his faults and to cry out for mercy and pardon; it is this same religious sense which has from time immemorial compelled man to build temples, to raise altars, to offer sacrifices, to demand priests who should be mediators between the people and the Most High, white-robed priests who should be peacemakers and reconcilers, consecrated pontiffs who should offer up prayers and sacrifices to God in behalf of the people.

But as there is no priest without a sacrifice, this being the chief reason of his existence, there is no sacrifice without an altar, and no altar without a temple. Hence it is, that the temple, that offspring of heaven and earth, the temple with all that it contains, is the creation that answers man's most rational cravings. When man builds a church he erects a monument to his own spiritual nature and pays a tribute of respect to Supreme Wisdom.

That you, my friends, have demanded the erection of this church is a proof at once of your soundly enlightened reason and deep religious faith; that you have so soon completed it is evidence of your genuine American energy and of your truly Catholic generosity. Upon both are you to be sincerely and warmly congratulated. Thank God that He gave you the capable priest who so ably seconded and directed your efforts in doing this holy work; thank God that He gave you the zealous priest

who so unsparingly spent himself in assisting you to build this church, a priest whose most fitting and most edifying epitaph would be those words of the psalmist so fully verified in him: "The zeal for the house of the Lord hath eaten me up."

I did not know personally Father Mackin; but I love him for this splendid temple which he built to the honor and glory of God; I love him and thank him for this thing of beauty he has endowed your city



REV. E. L. RIVARD.

withal. I love and bless him as we love Raphael, Michael Angelo, Murillo—as we love all poets and artists, and all the builders of fair things that are an inspiration to higher, larger and more joyous life. May you long live, my friends, to enjoy the benefits of your church, and to profit by the ministrations of the devoted clergy who are now at your head, and for whom, as well as for you all, this day surely is one of the most gratifying triumphs. Cherish evermore your church; its far-reaching influence, like genial sunlight, will beautify, cheer and sanctify your homes and will strengthen the state in which we all live.

You have fixed here your earthly homes. The man who builds a home does a grand and a goodly work. He lays the foundation of society and civilization. Without fixed abodes, without permanent dwellings, men would be little else than roaming bands of untamed savages. The bonds of human society are made fast by love; the entire social edifice is cemented by love. The home is a great seal and blazing furnace of love that radiates its heat throughout and vivifies the whole social organism. There glows not a purer or brighter flame upon all the altar fires of the earth than domestic love. Godlike is this love in the trinity of human persons; it embraces—father, mother, child. Sacred is conjugal love which in some mysterious and divine fashion fuses and welds together two minds, two hearts, two wills, two souls, two complete beings, and gives them oneness of tendency, oneness of purpose, of aspiration and of achievement; sacred is this love and most carefully is it to be guarded, as a living vestal flame, upon the inmost shrine of every home, to evermore brighten and genially warm its own blessed sanctuary. Divinely patterned, too, is paternal love, which ever inclines to and fast and clingingly embraces the dear objects which it in some way creates. Sacred and of divine precept is filial piety, the love that binds children to the authors of their existence; and precious and sweet is brotherly love, which, like silken cord, gently keeps within the glow and cheer of the same domestic fires the brothers and sisters who derive their being from the same immediate fount. These, the purest loves of earth, sanctify the home and mark it a sacred spot. Without them the home were as dreary and desolate as the deserted nests that hang from leafless boughs in midwinter.

Now, to guard the sacredness of their homes, men have erected in their midst palaces of justice; they have surrounded their cities with strong walls of stone and fortified them with citadels and fortresses; they have, in a word, enthroned justice and power, to shield, and guard, and protect love. These things, the capital, the court of justice, the armory, are symbols of the legislative, the judicial and the executive powers of government, without which human society could enjoy no stability, no peace, no order, no happiness. These, too, are sacred institutions and are of God.

But no sooner had men commenced building cities, homes for the body, than, as Cicero tells us, they also began to build temples, those common houses of the soul, temples in which men would come to meet

their common Father, God, temples which would be strongholds of divine justice and power upon earth, temples which should be beacons of divine light beaming down upon earth's dark ways, temples which would be citadels of divine truth and blazing firesides of human and divine love. The temple means all this; and it must. It stands for God's supremacy in wisdom, in power, in justice; it stands alike for God's supremacy in goodness, in love and in mercy. And, therefore, it is that we must both respect and love the temple. If the temple taught us nothing else than reverence, it would be the most potent of civilizing forces. The men of our age are not remarkable for reverence. For the many there is naught that is sacred. But for the Christian the temple at least is sacred; it is the throne of God's majesty upon earth; it is God's court of justice in this, the earthly part of His great kingdom; it is the ark of God's covenant with His people; it marks a spot which is touched and sanctified by God's coming; it is a holy place which radiates divinity, a spot such as inspired respectful awe in the sainted patriarch and compelled him to exclaim: "Terrible is this place; surely it can be naught else than the house of God and the gate of heaven."

We should respect it because it is the house of God. *Domus mea:* My house, he calls it. Assuredly, it is admitted even among savages, that we must respect a man in his own house, simply because he receives us there; this is one of the undisputed rights of hospitality. God is the master in his temple. He it is who receives us. And who is God? A spirit, most perfect, whom countless legions of angels serve and adore; a king full of wisdom, and of power, of dignity and grandeur. He it was who at the dawn of creation, with potent and lavish hand, flung these thousand luminous orbs athwart the velvet azure of the skies; He it is who paints the gorgeous splendors of sunsets; He it is who clothes the lily of the field in splendor far surpassing that of Solomon in all his glory; He it is who has made man and endowed him with faculties by which he can make his own all these grandeurs and beauties of the universe; He it is who still maintains and governs all things. Truly, is this God magnificent and great; He receives us in his house. Ought we not to be reverent? He, too, is our Judge, the all-knowing, all-seeing, the incorruptible. Before him shall we all trembling stand one day, when the very pillars of heaven shall be shaken. 'Tis He in whose presence we are here. Oh! with what holy fear and awe we ought to enter into God's temple.

And, morever, my friends, we come here to do what? The most solemn acts of our lives; to pray, to kneel in adoration, to take part in the august sacrifice of mass, to beg forgiveness, to lay bare our necessities. What is more momentous than baptism through which are rent asunder the chains of bondage that make us slaves of Satan? What is more serious, more solemn, than these confessionals, these lower courts of the supreme tribunal of the last judgment? Think of it; this contrition, is it not a most heart-rending thing? How it cleaves and crushes and grinds the heart! And this avowal of guilt, this confession of our sins, is it not most humiliating? Can it then be with levity or unconcern we approach these hospitals of the soul to lay our soul's sores open to God's healing power? And this miraculous absolution, this reconciliation, this reinvestiture in the nuptial robe of grace, this putting on of the ring of pardon and of friendship; what sweetly solemn functions are these! And what could be more august than this altar whereupon is immolated the spotless victim of redemption, and this holy table where the soul is banqueted upon the bread of angels and quaffs the blood of a God who died to wash away our sins? Again, where is it that is made that most sacred of compacts which is ever entered into by man, the sacramental contract of marriage? Here, in the church, before God's altar, in God's presence. Here He attests and approves your love and sets upon your sacred oaths of fidelity the eternal seal of the sacrament. Such are the solemn acts we come here to do. Remember, then, the respect which you owe to this edifice. Let this church be for you what the ark of the covenant and the temple of Jerusalem were to the people of God. Remember, too, how Christ, mildness itself, drove out with whips those who desecrated the temple, telling them: "The house of my Father is a house of prayer, and you have made it a den of thieves." Hence, treat this house with respect; enter it, but with awe and holy reverence and humility. "The fear of the Lord is the beginning of wisdom," says the Psalmist.

This fear, however, should be filial reverence and not craven, abject fear. It is a sentiment which, as in children, is quite consistent with love. And, now, the temple speaks to us of love; for, it is not only the throne of divine majesty, but it is also the house of our Father, the home of our souls, the mother of our spiritual life. How sweet and ever blessed and fondly loved are these, Father, Mother, Home! How love compelling is ever this word, home, with all the treasures it contains! It is there we are born and reared, fed and taught. About

this fond spot the heart enweaves our affections as the ivy entwines its tendrils around the oak. It is the pole of the heart's magnetic needle, and towards it we ever turn. Such is the church for the soul. It is our spiritual home. In it we are born to grace and salvation by baptism and penance through the spiritual paternity of the priest; in it we become children of God and brothers of Christ; in it we are adopted heirs to the kingdom of heaven; in it we are reared in the ways of truth and virtue; in it we are clad in the garments of grace and girded with strength to fight the combats of perfect Christians; in it we are fed upon the bread of the strong in the sacrament of love; in it resides our treasure, the God ever with us, that God who is Supreme Good, and the possession of whom alone can ever fill the cravings of our hearts; in it we are reminded by the daily sacrifice of the mass, and also by these speaking pictures, of the supremest act of love ever performed in our behalf, the death of Christ. 'Tis here we give vent to our feelings of gladness, to the excess of our joy, repeating the love-chants of the angels and the hozannas of exulting peoples: Glory to God in the Highest, Holy, Holy, Holy, Blessed is He who cometh in the name of the Lord. Here do we pour forth our souls in love and thanksgiving in the swelling strains of the *Te Deum.* Verily, so rich are our churches in heart filling treasure, in soul delighting good, in light, in beauty, in joy, in cheer, in gladness, that there is little we might envy heaven. Come then to this your beautiful church, my friends, with love and joy. Come here to rejoice with the angels who fill this sanctuary; come here to your spiritual home to rest and comfort your weary souls. Love your church. Come to it often: "Where your treasure is, there your heart is also."

You have now reasons to cherish your church more than ever. It has but this moment been blessed by the Right Reverend Bishop; and, as the lustral water was sprinkled about its virgin walls, it was dedicated to Mary. What sweetness and power in that name! May the sweetness of the virgin and the tenderness of the mother ever draw you lovingly hither to prayer. May the power of the Queen of Angels fill you with confidence and assure you of favor and protection. And when you pass her many beautiful feasts throughout the year, fail not, especially ye youths and young maidens, to plead with her for that cleanliness of heart which so well becomes and so splendidly adorns your years, for that purity of soul which will enable you to appreciate God's own beauty and loveliness; fail not ye parents, to beg of her that

she make you as herself, wise and prudent, that she, the mother most afflicted, the mother of the Man of sorrows, make you patient and resigned in all the vexatious trials of this vale of tears. Thus, if you come here in these dispositions, will this your church be for you truly an ark of salvation, a Sinai of inspiration, a holy place, where, under the auspices of her who is called the Seat of Wisdom, you will learn to know God better, and under the auspices of the Mother of Beautiful



THE JUBILEE ALTAR BOYS.

John Elbrinck, Arthur O'Brien,
John Mann, Guy Schifferle, Lawrence Ryan, Eddie Ponsonby,
Maurice Hartman, Redmond Ryan,
Eddie McOsker, Elmer Kelley, Carl Gieske, Freddie Stewart.

Love, you will learn to love God with your whole mind, heart and soul; a place where you learn to practice all the virtues which are the adornment of the highest, the largest, the most joyous and best human life, virtues which will fit you to consort with angels in the endless bliss of paradise.

The services closed with the singing of the "Te Deum" by the choir and the congregation.

At 1 o'clock a banquet was served at the parochial residence to all the visiting clergy, among whom we may enumerate the following:

Very Rev. J. J. Flaherty, Rockford, Ill.
Very Rev. P. Dunne, Joliet, Ill.
Very Rev. D. J. Spillard, C. S. C., New Orleans.
Rev. E. L. Rivard, C. S. V., D.D., Bourbonnais, Ill.
Rev. W. Donahue, Joliet, Ill.
Rev. G. Rathz, Batavia, Ill.
Rev. J. A. Dunne, Pullman, Ill.
Rev. P. J. Gormley, Huntley, Ill.
Rev. J. L. Maloney, Fulton, Ill.
Rev. Jos. Kramer, Kalamazoo, Mich.
Rev. F. J. Hartman, Maple Park, Ill.
Rev. Thos, Finn, Rochelle, Ill.
Rev. J. J. Bennett, Sterling, Ill.
Rev. John F. Schmitt, Aurora, Ill.
Rev. C. J. Huth, Hampshire, Ill.
Rev. M. Stack, St. Charles, Ill.
Rev. A. Goulet, Harvard, Ill.
Rev. Jas. McGovern, D. D., Lockport, Ill.
Rev. H. Quinn, Woodstock, Ill.
Rev. J. J. Kregan, Chicago, Ill.
Rev. C. J. Hynes, Chicago, Ill.
Rev. P. J. O'Connor, Chicago, Ill.
Rev. J. Nawn, Chicago, Ill.
Rev. T. J. Bobal, Chicago, Ill.
Rev. J. F. Kinney, Chicago, Ill.
Rev. T. J. McCormick, Chicago, Ill.
Rev. J. J. Jennings, Chicago, Ill.
Rev. S. P. McDonnell, Chicago, Ill.
Rev. F. P. Cannell, Chicago, Ill.
Rev. P. J. Conway, Chicago, Ill.
Rev. J. J. Dennison, Chicago, Ill.
Rev. E. J. Fox, Chicago, Ill.
Rev. Jos. Joyce, Chicago, Ill.
Rev. T. J. Whalen, Chicago, Ill.
Rev. T. E. Cox, Chicago, Ill.
Rev. E. L. Dondanville, Chicago, Ill.

JUBILEE COMMITTEES.

The success of the Jubilee celebration was due to the work of the various committees, and their names deserve to be recorded. The "General Committee" was composed of the officers of the various parish societies:

ELGIN COURT CATHOLIC ORDER OF FORESTERS.

C. M. Buel, C. R.,
T. J. Cleary, V. C. R.,
James Meehan, R. S.,
T. P. Sheehan, F. S.,
N. P. Webber, Treas.

ST. REGINA COURT WOMEN'S CATHOLIC ORDER OF FORESTERS.

Mrs. A. Knox, C. R.,
Mrs. D. Norton, V. C. R.,
Mrs. Mary Mann, Treas.,
Miss Julia Butler, R. S.,
Miss Mary Freeman, F. S.

ST. MARY'S SOCIAL AND BENEVOLENT SOCIETY.

Mrs. A. Scott, Pres.,
Miss Ella McOsker, V. P.,
Mrs. F. Jencks, R. S.,
Miss Maria Grady, Treas.

GIFFORD CLUB.

John R. Powers, Pres.,
Lawrence McNerny, V. P.,
John McGraw, Treas.,
James Hennessey, R. S.,
George E. Hoelscher, F. S.,
John O'Brien, M. C.

TEMPERANCE CADETS.

John Costello,
John Morrissey,
Bernard Dunne,
Raphael Thiers,
Dillon O'Neil.

SACRED HEART LEAGUE.

Mrs. Wm. Higgins, Pres.,
Miss Agnes Duffy, V. P.,
Miss Nellie Reirdon, Sec. and Treas.

CHILDREN OF MARY.

Miss Nellie Tennant,
Miss Mary Tobin,
Miss Ethel McCormick,
Miss Josephine Burke.

JUBILEE CHOIR.

Mrs. Eugenia Cook,
Mrs. Carl Swanson,
Mrs. J. T. Dakin,
Miss Grace Tennant,
Miss Tessie Smith,
Miss Nellie Jones,
B. A. Schevers,
John Murphy,
H. H. Herbert,
E. J. Kohn,
Mrs. H. A. Daveler,
Mrs. F. A. Spillard,
Mrs. James Meehan,
Miss F. Lapeski,
Miss Anna Lynch,
Miss Josephine Lynch,
Wm. Ludford,
Fred Mumme,
Otto Peabody,
James Meehan.

USHERS.

Joseph H. Jones,
Edward J. Roche,
M. C. Tobin,
John F. Roche,
J. C. Aubertin,
John O'Brien,
E. J. Meehan,
Henry Sturm,
Edward Keating,
Frank Ahrens,
Edward Larkin.



THE JUBILEE CHOIR.

1. Prof. H. Von Plees,
2. James Meehan,
3. Bernard Scheevers,
4. Henry Herbert,
5. Wm. Ludford,
6. Josephine Lynch,
7. Teresa Algeo,
8. Mrs. Eugenie Cook,
9. Rev. John McCann,
10. Mrs. C. Swanson,
11. Mrs. Frank Spillard,
12. Anna Lynch.



JUBILEE USHERS.

1. Joseph Jones,
2. E. J. Roche,
3. M. C. Tobin,
4. J. F. Roche,
5. J. C. Aubertin,
6. John O'Brien,
7. E. J. Meehan,
8. Henry Sturm,
9. Edward Keating,
10. Frank Ahrens,
11. Edward Larkin.

DECORATION COMMITTEE.

T. J. Cleary, Pres.,
Frank O'Flaherty,
Wm. Burke,
George Pilcher,
Jacob Kray,
L. R. Crane,
E. S. Mann,
Edward Larkin,
H. H. Foy,
E. F. Mann,
John Roche,
John O'Brien,
Edward Burns,
Edward Foy,
J. F. Kothe.

Mrs. H. A. Dorley,
Mrs. Elizabeth Roberts,
Mrs. J. B. Roche,
Mrs. John Powers,
Mrs. Daniel Norton,
Miss Kate Connors,
Miss Mary McElroy,
Mrs. J. P. Mann,
Mrs. I. C. Burney,
Mrs. George Schmitt
Mrs. Fred Jencks,
Mrs. Warren Stowe,
Miss Johannah Ryan,
Miss Mary Spillard.

COMMITTEE ON HISTORY AND PRINTING.

Rev. John J. McCann,
T. P. Sheehan, Pres.;
Mary Donoghue, Sec.;
M. C. Tobin,
Dan'l Gahan, Jr.,
Edward Keogh,
Frank C. Fedou,
Mrs. H. A. Dorley,
Miss Ella McOsker,
Miss Maria Grady,
Miss Delia Ryan,
Miss Helen Duhy,
Miss Edna Walker.

General Committee.

Dr. H. J. Gahagan,
Rev. P. Gildea,
Thos. J. Cleary,
Mrs. S. Knox,
Miss Mary Freeman,
Miss Nellie Riley,
Miss Mary Donohue,
Rev. J. B. Murray,
Mrs. Geo. Souster,
Miss Mary Spillard,
Miss Lizzie Conway,
Mrs. William Higgins,
Miss Nellie Rierdon,
Mrs. B. Kelley,
Miss Ethel McCormick,
Miss Josephine Burke,

Miss Maria Grady,
Thos. P. Sheehan,
Mrs. Daniel Norton,
Miss Mary Duhy,
Miss Julia Butler,
Bernard Scheevers,
James Meehan.
C. M. Buel,
Mrs. Alex. Scott,
Miss Ella McOsker,
Miss Mary Tobin,
Rev. John J. McCann,
Miss Josephine Lynch,
Miss Nellie Tennant,
Raphael Thiers,
Dillon G. O'Neil,
Bernard Dunne,
John Morressey,
John Costello,
John McGraw.



DECORATION COMMITTEE.

1. Edward Keating,
2. Frank O'Flaherty,
3. Frank McSorley,
4. Thos. Cleary,
5. Henry Foy,
6. Edward Larkin,
7. Miss Johannah Ryan,
8. Mrs. Geo. Souster,
9. Mrs. John Powers,
10. Miss Mary Spillard,
11. Rev. J. J. McCann,
12. Mrs. Daniel Norton,
13. Miss Mary McElroy,
14. Mrs. J. B. Roach,
15. Mrs. Elizabeth Roberts.



THE GENERAL JUBILEE COMMITTEE.

1. Dr. H. J. Gahagan,
2. Rev. P. Gildea,
3. Thos. J. Cleary,
4. Mrs. S. Knox,
5. Miss Mary Freeman,
6. Miss Nellie Reilly,
7. Miss Mary Donoghue,
8. Rev. J. B. Murray,
9. Miss Maria Grady,
10. Thos. P. Sheehan,
11. Mrs. Daniel Norton,
12. Miss Mary Duhy.
13. Miss Julia Butler,
14. Bernard Schever,
15. James Meehan,
16. C. M. Buel,
17. Mrs. Alex. Scott,
18. Miss Ella McOsker,
19. Mrs. Geo. Souster,
20. Miss Mary Spillard,
21. Miss Lizzie Conway,
22. Mrs. Wm. Higgins,
23. Miss Nellie Rierdon,
24. Mrs. B. Kelley,
25. Miss Ethel McCormick,
26. Miss Josephine Burke,
27. Miss Mary Tobin,
28. Rev. John J. McCann,
29. Miss Josephine Lynch,
30. Miss Nellie Tennant,
31. Raphael Thiers,
32. Dillion G. O'Neil,
33. Bernard Dunne,
34. John Morressey,
35. John Costello,
36. John McGraw.



COMMITTEE ON HISTORY AND PRINTING—LADIES.

1. Miss Ella McOsker,
2. Miss Helen Duhy,
3. Miss Delia Ryan,
4. Miss Maria Grady,
5. Miss Mary Donoghue, Sec.,
6. Miss Edna Walker.



COMMITTEE ON HISTORY AND PRINTING—GENTLEMEN.

1. Rev. John J. McCann,
2. T. P. Sheehan, Pres.,
3. Edward Keogh,
4. M. C. Tobin,
5. Frank C. Fedou,
6. Dan'l Gahan, Jr.

Parish Customs.

SUNDAY SERVICES.

6:15 A. M. Mass and Instruction at Illinois Northern Hospital for the Insane.

6:30 A. M. Mass at St. Mary's Academy

8:15 A. M. Children's Mass and Instruction, followed by classes in Catechism, Bible History and Church History.

9:15 A. M. Low Mass and Instruction.

10:15 A. M. High Mass and Sermon.

2:00 P. M. Baptisms.

4:00 P. M. Fourth Sunday, Children of Mary.

7:00 P. M. Sodality meeting.

7:30 P. M. Vespers and Benediction or Benediction alone.

At the 8:15 mass, three or four hymns are sung by the children in chorus. Those who have made their First Holy Communion are given a copy of "Benziger's Magazine" once a month; the younger children receive a copy of "The Young Catholic Messenger" every second Sunday. All children who have attained the age of seven years are expected to attend this mass on Sundays and Holydays, and to remain after mass for Catechism class. Though there is no Catechism taught during the months of July and August, the children attend this mass the same as during the rest of the year.

The 8:15 mass is for the children; but parents who have pews are free to attend when necessity compels them.

The 9:15 A. M. low mass, with instruction, is open to all.

10:15 high mass and sermon.

The priest who preaches the sermon at the high mass, also gives the instruction at the two low masses. At the children's mass, he adapts his instruction to the minds of the young. The same subject is treated at the three masses, in order that the whole congregation may

hear the same subject on one day, and may be able to discuss it in their homes. The instruction at the low masses is the epitome of the regular sermon delivered at the last mass.

The high mass is the regular parish mass, and people ought to make it a rule to attend it. Those who never attend the high mass lose a great deal. They miss the music, which is a most important feature of this service, and they also miss the development of the instruction. In the short discourses at the earlier masses, the reasons and detailed explanations of doctrine must necessarily be omitted for lack of time.

Baptism is administered every Sunday afternoon at 2 o'clock. For good reasons, baptism will be administered at any other hour and on any other day of the week.

A saint's name ought to be given to a child at baptism. The reason is that the child may have the saint as a patron, and as a model of conduct. When the child grows up it ought to be given the life of its patron saint to read. After first communion, the child would do well to receive communion on the feast of his or her patron. Observance of patronal feasts is an old and praiseworthy Catholic custom.

Only practical Catholics are permitted to act as sponsors. They ought to be people of mature years, who understand the obligations incurred. The father should always be present at his child's baptism. If the mother can attend, she should ask to be "churched" before leaving; for in this sacramental, a special blessing is invoked on mother and child.

The law of the church requires that a child be baptized as soon as possible after birth, and neglect in this matter is sinful.

Baptismal records are carefully kept in the parish house, and copies may be had on application to the pastor by those who have a right to them.

SODALITY MEETINGS.

There is a meeting of some church society every Sunday evening at 7 o'clock, which all members ought to attend.

The Altar and Rosary Society meets on the first Sunday evening of each month.

The League of the Sacred Heart on the second; The Promoters of the Sacred Heart League on the third; the Isabella Club on the fourth. The Children of Mary meet at 4 P. M. on the fourth Sunday.

A mass is offered once a month for each sodality.

MONTHLY COMMUNION DAYS.

On the first Sunday, the Altar and Rosary Society, and all the married ladies of the parish.

On the second, the married men.

On the third, the young men and all the boys who have made their first communion.

On the fourth, the Isabella Club, all other young ladies, the Children of Mary, and all other girls who have made their first communion.

On the first Friday of each month, all the members of the Sacred Heart League who can, receive holy communion.

WEEK DAY MASSES.

6 A. M.

7:30 A. M. This mass is never omitted. High requiem masses at this hour.

10 A. M. Funeral masses. Funeral masses may be sung earlier, but are never sung later than 10 A. M.

CONFESSIONS.

Confessions are heard on Saturdays and on the eves of Holydays, from 3 P. M. to 6 P. M., and after supper, from 7:30 until all are heard. Confessions are heard before mass every morning; and will be heard at any hour for good reasons. The church law implies that children begin to go to confession as soon as they are old enough to know the difference between right and wrong, that is, about the age of seven years. It is a mistake to let children remain away from the sacrament of penance until their first communion. It is well to let them become accustomed to confession as early as possible. Going to confession early prevents them from contracting any serious bad habits. Besides, the sacrament of penance is a source of great grace which should not be denied them.

CHURCH REVENUES.

One of the precepts of the church requires us to contribute according to our means to the support of church and school. The members of this parish deserve credit for the ready and generous manner in which they observe it.

The regular revenue of the church is derived from pew rent, seat money, the box collection, and the Easter and Christmas offerings.

When the erection of new buildings is necessary, or when costly improvements are to be made, special collections and subscriptions are taken up. Money is also raised at intervals by bazaars, socials and entertainments. On or about the 15th of August each year, a picnic is held, the proceeds of which are used to pay for the papers and magazines given to the Sunday School children. This picnic is especially intended for the children, but the whole parish usually turns out, and the affair is like a general parish recreation day.

FIRST COMMUNION.

Children generally receive their first holy communion about the age of twelve. Attendance at Catechism classes every Sunday from the age of seven insures sufficient preparation for communion at the age of twelve. However, special classes three times a week are held in the church for two or three months before its reception. The Sisters of the academy have always been a most efficient aid in the preparation of the children for this grand event. The training given the children makes the reception of first communion each year a most beautiful and edifying sight.

MISSIONS.

Every year or two a mission is given in the church by members of some religious order. It is unnecessary to say that it is always a source of great spiritual good. There are always a number of conversions. Careless Catholics are made sensible of their mistake, and become regular again. Those who have always been faithful are made more fervent. In a word, new spiritual life is infused into the whole congregation.

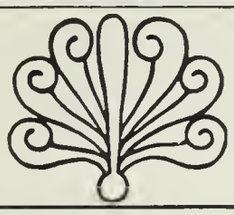




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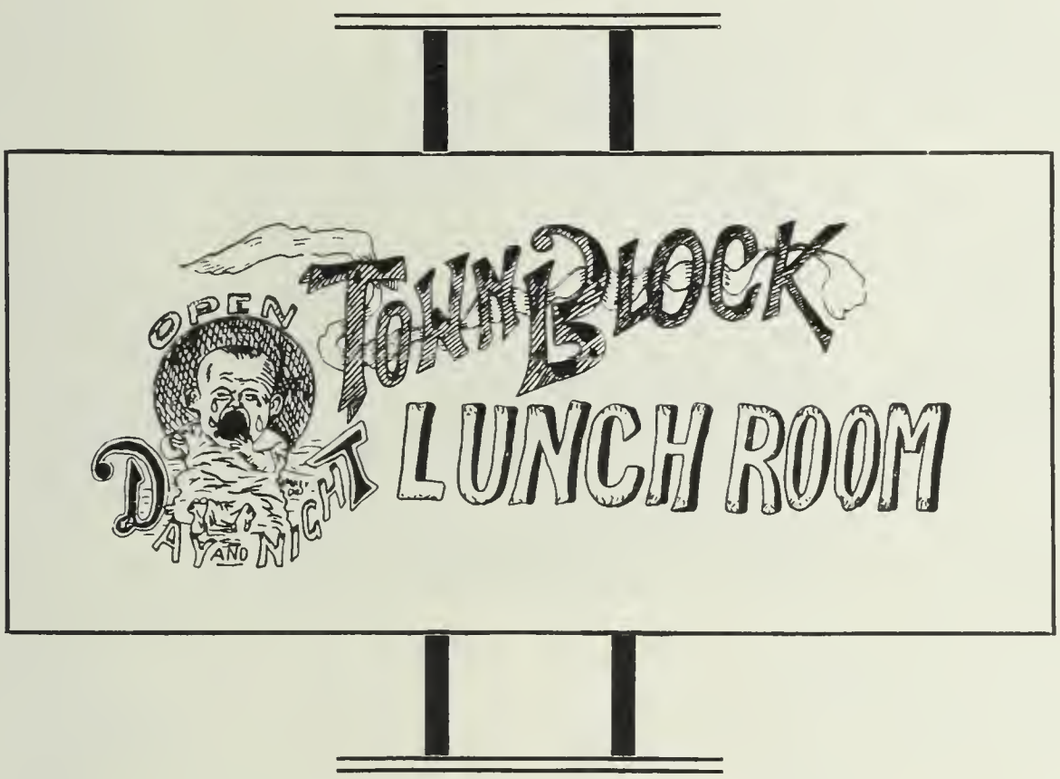
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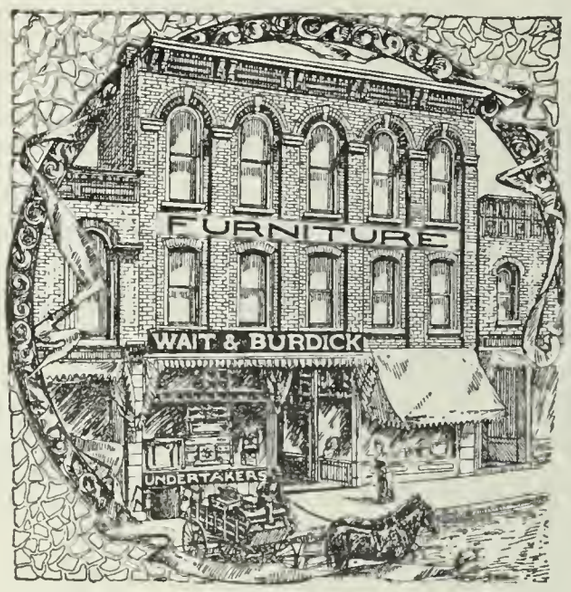
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St. Charles National Bank

ST. CHARLES, ILLINOIS

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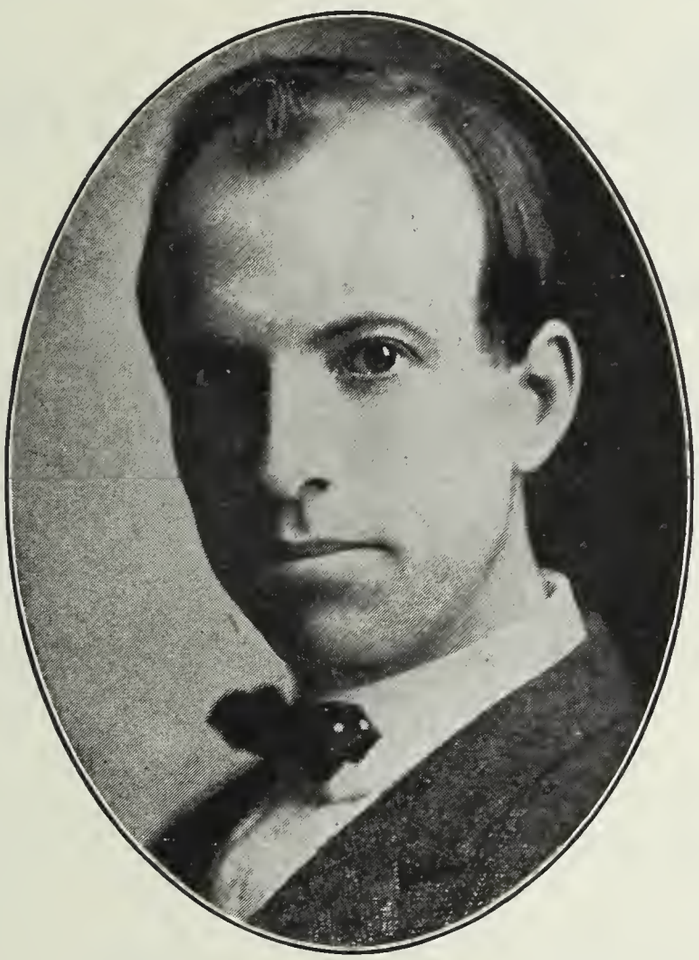
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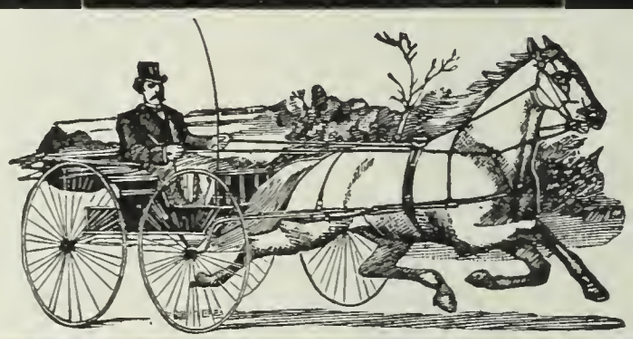


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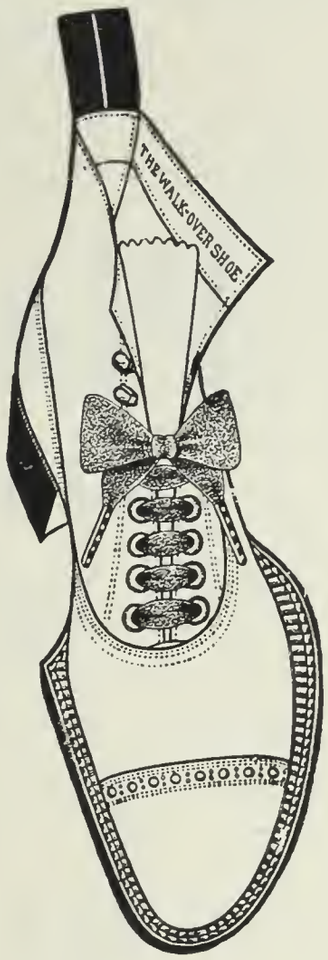
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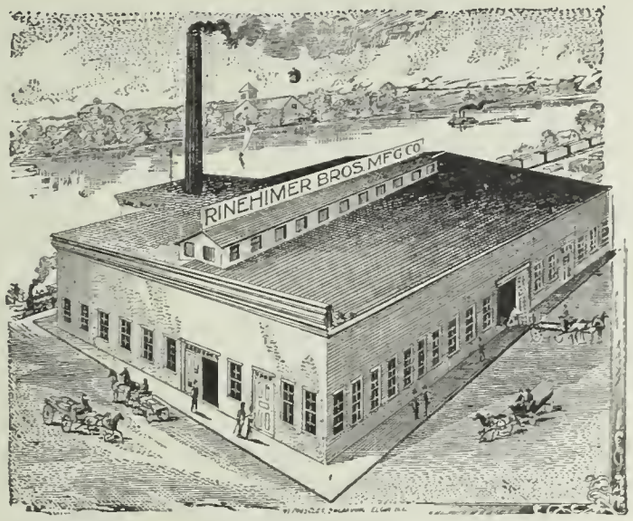
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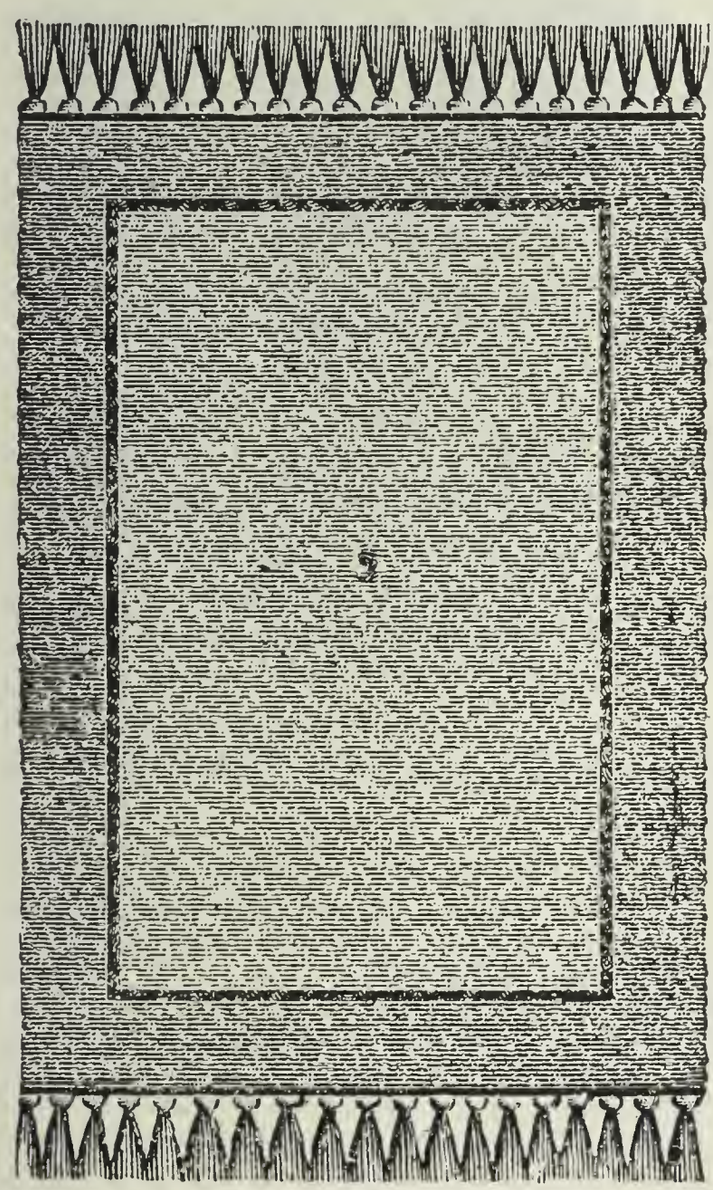
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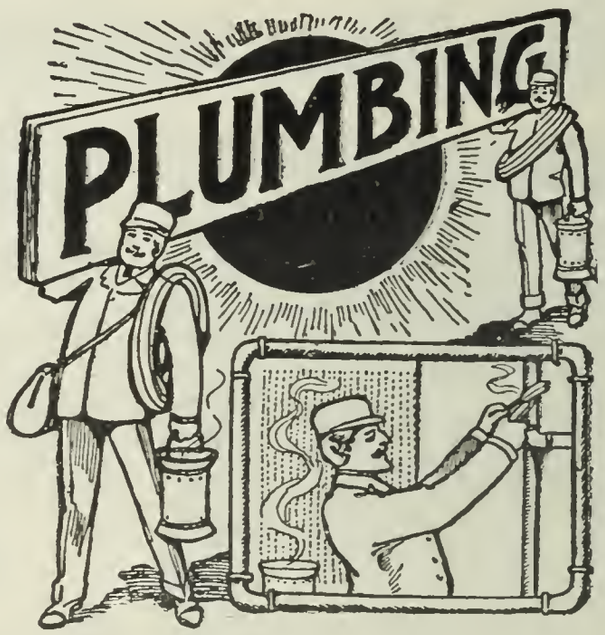
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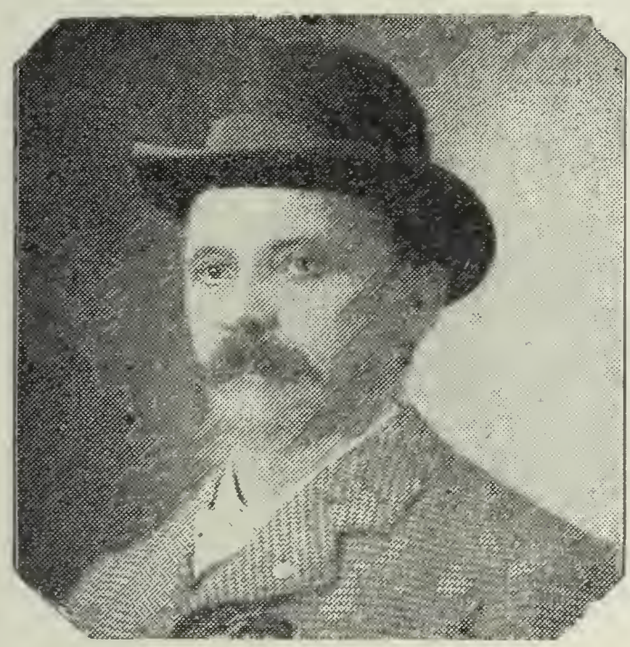
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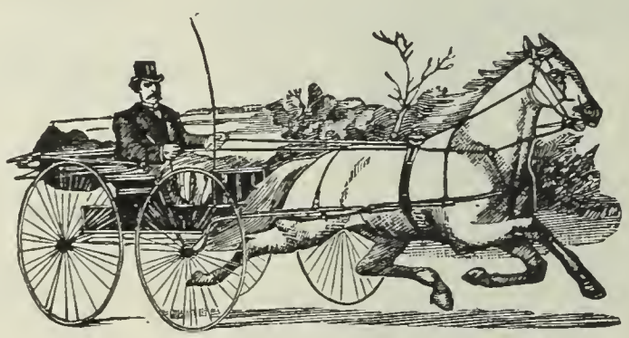
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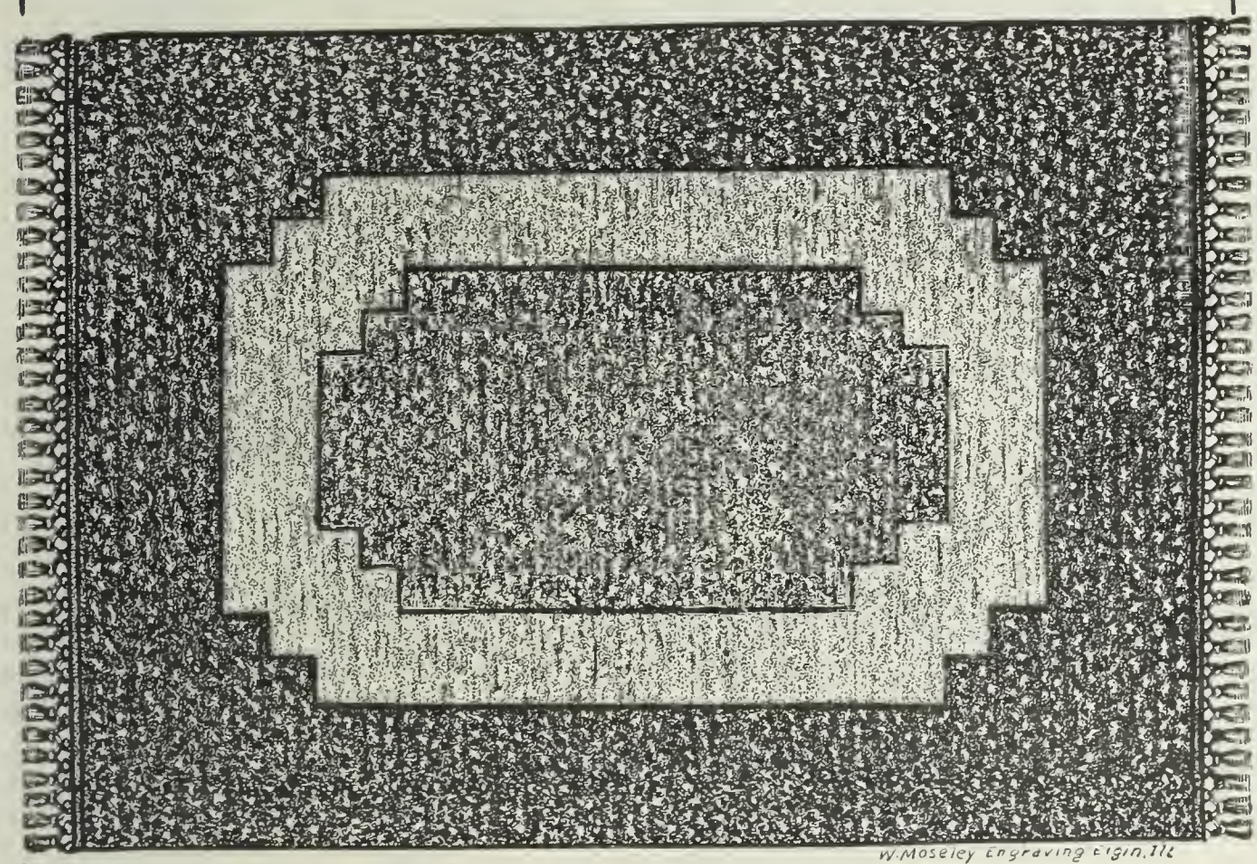
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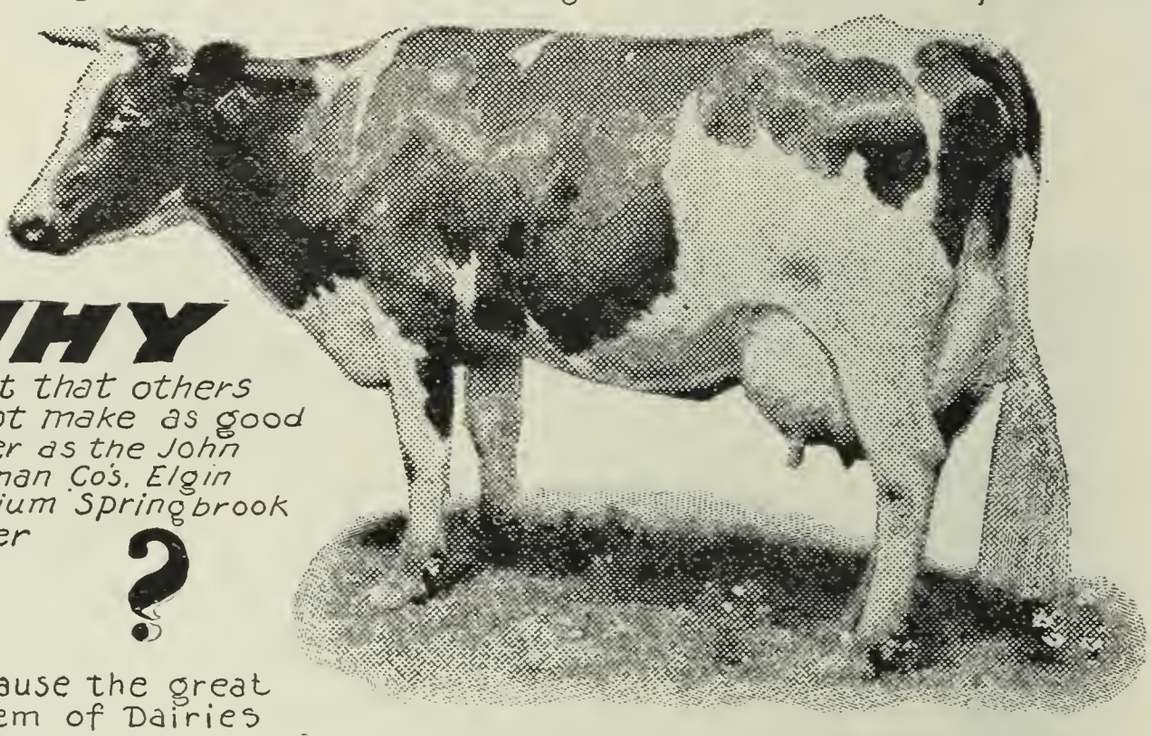
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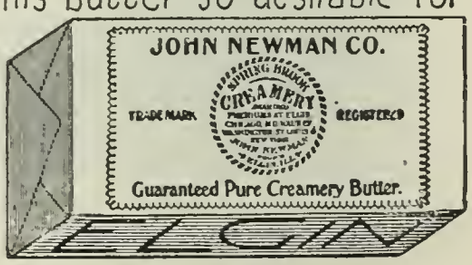
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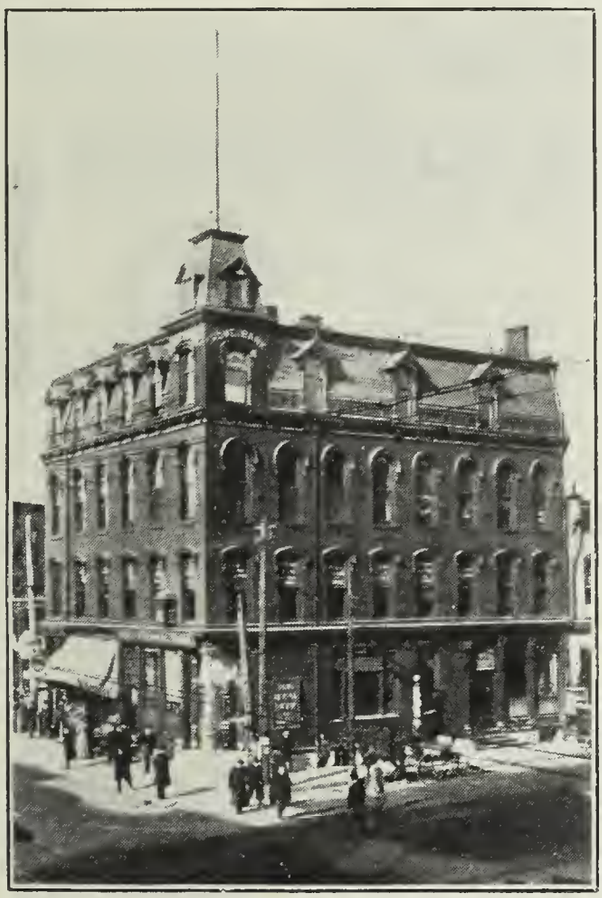
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SPECIAL SOUVENIR BAZAR NUMBER

St. Mary's Academy Record

St. Mary's Church

Elgin, Illinois

Vol. 2. October, 1907 No. 11

Masses

SUNDAY

8:15 a. m.—Low Mass and Sermon.

9:15 a. m.—Low Mass and Sermon.

10:15 a. m.—High Mass and Sermon.

3:30 p. m.—Rosary and Benediction.

4:00 p. m.—Sodality Meetings.

WEEK DAYS

7:30 a. m.—Daily Mass.

FIRST FRIDAY

Confessions and Holy Hour and Benediction the day before.

Friday morning masses at 6:00 and 7:30.

Rev. John McCann, Rev. D. E. McGrath,
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ELGIN, ILLINOIS

OCTOBER CALENDAR

1. Tuesday,	- - -	St. Remigius.
2. Wednesday,	- - -	Holy Guardian Angels.
3. Thursday.	- - -	St. Gerard.
4. Friday,	- - -	St. Francis of Assisi.
5. Saturday,	- - -	St. Placidus and Comp., MM.

In Memorian.

August 26. Requiem High Mass for Michael Roche.

August 30. Funeral Requiem High Mass for Katie McGarrity.

September 2. Solemen Requiem High Mass for Matthias Drennan.

September 2. Funeral Mass of The Angels for Master Joseph Ryan.

September 6. Funeral Requiem High Mass for Mrs. Eva Roberts.

September 10. Funeral Requiem High Mass for Mrs. Anne Spalding.

September 30. Funeral Requiem High Mass for John Kirkpatrick.

October 2. Funeral Requiem High Mass of Mrs. Catherine Hade.

October 3. Funeral Requiem High Mass for Mrs. Kate Kelley.

October 8. Requiem High Mass for Catherine Younger.

Marriages.

July 30. Arthur Edward Schneider, son of Oswald Schneider and Martha Ludwig, and Mary Teresa O'Malley, daughter of Patrick and Mary Mullerkey. Witnesses: Henry L. Krumm and Freda Beier.

REV. D. E. MCGRATH.

August 31. J. Stuart McIntosh, son of Thomas W. McIntosh and Jessie Vorce, and Marie Murphy, daughter of J. J. Murphy and Elizabeth Breen. Witnesses: Willis Sparks and Rosa Sparks. REV. D. E. MCGRATH.

September 14. Harry S. Hampton, son of Samuel Hampton and Sarah Brooks, and Mary Scherschel, daughter Peter Scherschel and Mary Irnelers. Witnesses: Peter and Della Scherschel.

REV. D. E. MCGRATH.

September 23. Daniel A. Murray, son of Michael Murray and Mary McCoy, and Elsie Buschloge, daughter of Peter Buschloge and Mary Peterson. Witness: Maude E. Keating.

REV. D. E. MCGRATH.

September 25. James Richardson, son of James Richardson and Mary Pone, and Laura Faith, daughter of John Faith and Mary Moran. Witnesses: J. F. Golden and Susie Faith.

REV. D. E. MCGRATH.

Baptisms.

August 25. Helen Unice, daughter of Harry C. Wahl and Leone Chesbrough, born August 5, 1907. Sponsors: James Casey and Mabel Barry.

REV. D. E. MCGRATH.

August 27. Naomi Mary, daughter of Patrick A. Murray and Mary Fallon, born June 2, 1907. Sponsors: Walter and Sadie Murray.

REV. D. E. MCGRATH.

September 15. Harry Edward, son of Barney Busch and Rose Kaiser, born August 30, 1907. Sponsors: Harry Choinard and Ella Morrissey.

REV. D. E. MCGRATH.

September 15. Elmer John, son of Barney Busch and Rose Kaiser, born August 30, 1907. Sponsors: John Morrissey and Georgia Wilbur.

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6.	Sunday, - - -	St. Bruno, C. F.
7.	Monday, - - -	Holy Rosary.
8.	Tuesday, - - -	St. Bridget of Sweden.
9.	Wednesday. - - -	St. Denis and Comp., MM.
10.	Thursday. - - -	St. Francis Borgia.
11.	Friday. - - -	St. Gummar.
12.	Saturday. - - -	St. Wilfrid.

St. Mary's Academy Record

EDITORIAL STAFF

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Treasurer.....Cecelia Pendergast
Business Manager.....Harry McArdle

Application made for admission as second-class mail matter

Sept., 15. Mary Catherine, daughter of O. E. McMahan and Mary McKenzie, born August 8, 1907. Sponsors: James McKenzie and Catherine McMahan.

Bev. D. E. McGrath.

September 15. Duncan, son of John R. Power and Charlotte Duncan, born August 16, 1907. Sponsors: Wm. H. and Alice Mary Lester.

Rev. D. E. McGrath.

September 22. Marian Nellie, daughter of Edward Larkin and Nellie Sutton, born September 12, 1907. Sponsors: M. W. and Margaret Larkin.

Rev. John J. McCann.

September 22. Mary Irene, daughter of Cornelius Gallagher and Margaret Evensen, born April 19, 1903. Sponsors: Eugene and Johanna Ferron.

Rev. D. E. McGrath.

Parish Notes.

Our most distinguished guest this week was the Rev. Doctor John Webster Melody, Professor of Moral theology at the Catholic University of Washington, D. C. Dr. Melody is one of the leading intellectual lights of this generation. His position implies that. His department in the Catholic University is a post-graduate one. None but priests who have made the regular studies enter, their purpose usually being to take degrees.

The genial, handsome, eloquent and learned doctor is a very rare combination. You can find learned men, eloquent men, genial and handsome men; but to find them all in one is very rare. We find the fusion of these qualities in Doctor Melody. To the doctor himself, all this seems like a flattering joke. But we are in dead earnest. We have known him from his boyhood, have followed his career, and know whereof we speak. He is a man of whom the Catholic University may well feel proud.

October is the "Month of the Rosary." Kindly say the rosary every day for the success of the bazar.

Buy a home of your own. People who are paying for a home, learn economy. Economy enables them to meet all obligations. They have money for everything, while people who are not buying a home often grow careless. They never learn economy, and so never seem to have money for anything. Mr. Joseph H. Jones, Home Bank Block, can help you in securing a home.

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Special sale of 10c. papers this month

13. Sunday,	- - -	St. Edward, K. C.
14. Monday,	- - -	Maternity of the B. V. M.
15. Tuesday,	- - -	St. Teresa.
16. Wednesday.	- - -	St. Gall.
17. Thursday,	- - -	St. Hedwidge.
18. Friday.	- - -	St. Luke, Evangelist.
19. Saturday,	- - -	St. Peter of Alcantara.

---

secretary of each booth keeps a record of those who pay. She knows just what you have done thus far. Next month we will print a list of those who have helped make the Bazar a success. Are you going to be on that roll of honor?

Young Usher: "Is 'Mr. So-and-so' stingy? I remarked that he did not drop anything in the box."

Wise Usher: "Ah no. He was treating the boys last night; and the Lord is getting the benefit of an economical resolve on the morning after."

Young Usher: "Well, Miss 'What's-her-name' wasn't treating the boys last night; and she, too, let me pass unobserved."

Wise Usher: "Don't you see, she has a new hat, and must stint the Lord until it is paid for?"

If *you* do *your share*, the Bazar will be a grand success.

You are urged by Pope Pius X to go to Holy Communion every day, or at least frequently. Freedom from mortal sin is all that is necessary as a disposition. Pardon for venial offenders is obtained by reciting the act of contrition, the Our Father, or any other prayer, or by the pious use of any sacramental.

If the children pray and work for our Bazar, it must succeed. Just watch the children.

Talk about a school! Look at our increased attendance. Over seventy new pupils. Another new teacher, a second one coming.

The ushers say that there were two men and three women who forgot to put an offering in the box last Sunday. Wonder who they were? It's strange that so many people would be forgetful on the same day.

Offerings.

BAPTISMS, MARRIAGES, MASSES, FUNERALS, SICK CALLS.

People often ask the priest what is the usual offering on the occasion of receiving certain extra favors. We answer as follows: People need not hesitate to make an offering to their priest. When he becomes a priest, he agrees to live on the voluntary offerings of his people. The salary allowed him is just sufficient to pay his table expenses, and meet necessary demands. It is understood that the people will supply him with sufficient money by their extra offerings on the occasions of baptisms, marriages, masses, and funerals. That is understood. So the people need not hesitate to offer the priest money, and he feels no hesitation in accepting it. He is not a business man with a fixed salary. He depends on his people. He accepts that situation of affairs when he becomes a priest. But people often ask to know what is the customary offering on different occasions. Hence the following:

Low Mass $1.

High Requiem Mass $15.

Solemn Requiem Mass $25.

Funeral service $10.

Solemn Funeral Mass $25.

Baptisms: $2 for father, $2 for god-father; $1 for god-mother.

Baptism in house, $5.

Marriage, $10.

Dispensation, $5 or $10.

Nuptial High Mass and Marriage, $25.

Sick-calls: Nothing expected, but

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NEXT ISSUE

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20. Sunday,	- - -	St. John of Kenty.
21. Monday,	- - -	St. Ursula and Comp.
22. Tuesday.	- - -	St. Mary of Salome.
23. Wednesday.	- - -	Most Holy Redeemer.
24. Thursday,	- - -	St. Rapael the Archangel.
25. Friday.	- - -	SS. Crispin and Crispinian.
26. Saturday,	- - -	St. Evaristus.

people usually offer a dollar now and then for a man for the sick person. When a carriage is necessary, the people calling the priest are expected to pay for it.

Many Years of Service.

SISTERS MARY CONSTANCE AND MARY SYNCLETICA CELEBRATE 25 YEARS' WORK.

Many Gifts Presented to Them at St. Mary's Academy.

Twenty-five years of service as Sisters of the Catholic Church was celebrated Sunday by two Sisters, Sister Mary Constance and Sister Mary Syncletica, at St. Mary's Academy. Beautiful gifts were given them, and with the presence of several Sisters from out of town the event was made a memorable one.

When Sister Mary Constance, now Sister Superior of St. Mary's Academy, took her vows twenty-five years ago at the Mount St. Joseph convent, Dubuque, Iowa, she was a member of the class of which Sister Mary Syncletica was a student. Sister Superior has been in Elgin for five years and the second year of Sister Mary Syncletica's residence in Elgin marks the third time that the Sisters have taught at the same institution.

Had it not been that Father J. J. McCann was summoned on a sick call, high mass would have been celebrated at the Academy Sunday morning in honor of the event. Solemn benediction was observed in the afternoon. Dr. Melody, a professor at the Catholic university at Washington, D. C., made a brief address, congratulating the Sisters. The Misses Anna Louise and Elizabeth Souster furnished vocal and instrumental music.

At 1:30 o'clock a banquet was served, at which all of the visitors, including Dr. Melody and father J. J. McCann, were entertained. The dining room was prettily decorated with blue and white, colors of the school, and the table decorations consisted of white roses.

The out of town guests were: Sister Mary Rose and Sister Mary Gerald, of Presentation Convent; Sister Mary Adelbert and Sister Mary Burissima, of Annunciation School; Sister Mary Albina and Sister Mary Seraphica, of Holy Cross school, Chicago; Sister Mary Resignata, of Mount St. Joseph college, Dubuque Iowa, and Miss Margaret Leddy, of Chicago.—*Elgin News.*

Words.

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deed are the fruits."

Is it not pleasing to hold conversation with the great and good of by-gone years through the medium of their written words? It is impossible to be under the influence of a master mind without feeling its power for good or evil, and having its strongest utterances written in indelible characters on our life's page. Hence, the necessity of pure and elevating books and companions.

Are not the works of some renowned authors, though hostile to faith or morals, pleasing to many? Can we not, after

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Did you know there are more Kimball instruments today in the Catholic institutions of America than of any other make? It is true, as can be shown by statistics.

There are seventy-six of the largest Roman Catholic Churches in America using the Kimball Tubular Pneumatic Pipe Organ, ranging in prices from $1500.00 to $25000.00. A full list of these Catholic institutions will be mailed to you for reference, if desired.

The list of Catholic churches and institutions using the KIMBALL PIANO is too long to enumerate. They are used in Aurora—they are used in Elgin. Are you going to invest in a Piano? Ask any of these institutions about the Kimball, AND TAKE THEIR ADVICE.

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27. Sunday,	- - -	St. Frumentius.
28. Monday.	- - -	SS. Simon and Jude.
29. Tuesday.	- - -	St. Narcissus.
30. Wednesday,	- - -	St. Alphonsus Rodriguez.
31. Thursday,	- - -	Vigil. St. Quinctinus.

passing through dark and dangerous passages, find bright gems of thought in such writings? Yes, but they are like the beautiful pearls hidden in the dark, blue waves of the grand old ocean, the finding of which imperils the life of the diver. Why not select authors of high repute, whose words are bright gems of speech, and whose thoughts are decked with priceless beauties, which being emblems of faith and purity, tend to elevate? How was Roger Sherman, who became a member of the President's Cabinent, promoted from the lowly bench of a shoemaker to a seat in Congress, where his voice was heard among the wisest and best of our Grand Republic? Was it not his power of language and thought that worked this transformation? We had a forcible example of the Protency of Words during the Chicago Convention a few years ago, where a man, previously almost unknown to the political world, was, by the power of one speech, unanimously nominated candidate for the presidency.

A renowned orator has said, "A man's word is himself, his reason, his conscience, his faith, his love, his aspiration." If it is false and vile, he is so. It is the expression of his principles, as it has come to consciousness within him. It is the man himself, his sign and symbol, the form and mould and mirror of his soul. Let us therefore weigh them well, these little messengers that are so powerful, and try them in the balance of kindness, truth and charity, before sending them forth on their errands. They may leave us lightly decked with smiles and return heavy laden with self-reproach, and so changed that they appear like counterfeits, when compared with the genuine utterances that escaped our lips a few days previous.

Let us drop them carefully, as if they were to be engraven on alabaster tablets, that when the last page sees the light, free from all wavering erasures, and wrought too perfectly for any afterthought, then these wisdom-woven lessons, Faith shall read, and Love translate; for words of kindness, sympathy and truth shall live long after the lips that uttered them have moulded in the silent grave.

Many persons, on account of their position in life, have not the means of obtaining much knowledge, but the earnest student has an immense advantage over all other classes of the community, for he can unite the two most perfect and desirable methods of gaining information, viz—the accurate and profound thoughts and deeds of our masters which can be found in books and the general information concerning man and things, which conversation of the learned will bestow. A light that is hardly seen when standing alone, will, when placed among others, not only give but receive light.

The Amphetheatre of Athens echoed the cheers for a trio of renowned dramatists, but all Greece throbbed beneath the magic influence of Demosthenes' eloquent words.

EDITH LONG, '07.

How far the little candle shed its beam! So shines a good deed in a naughty world.

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Stenographic and Commercial Courses day and evening : : : : : : : Prospectus free

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PHONES: INTER-STATE 333, CHICAGO 333.

Forty Hours Devotion.

The Forty Hours Devotion is a devotion which is celebrated from time to time in almost all churches. It continues for forty hours, during which time the Blessed Sacrament is exposed in memory of the forty hours, during which our Lord's body lay in the holy sepulchre. It first began in Milan, in the year 1534, and fourteen years later it was introduced into Rome by St. Philip Neri, and sanctioned by Pope Clement VIII, who November 25, 1592, issued a solemn Bull respecting it.

This devotion originated with a Caperchin friar of Milan, named Father Joseph, who, when the city of Milan was suffering from a terrible war, and people were almost in despair, told them if they would give themselves to fervent prayer for forty hours, their city and country would be free from the devastation of the enemies. A Forty Hours prayer was then commenced in the Cathedral, while the other churches took it up in order. The people attended these prayers, and received the sacraments of penance and holy communion with great fervor and devotion. Their prayers were soon answered, for in a short time, Francis, King of France, and the Emperor Charles V were seen at the gate of Milan arranging a treaty of peace.

The Forty Hours Devotion in St. Mary's Church, Elgin, began September 8th, the Nativity of our Blessed Mother. Mass was celebrated by Rev. D. E. McGrath, after which the Litany of the Saints was chanted by Fathers McCann and McGrath. A procession formed in the sanctuary proceeded down the side and up the middle aisles. This procession was very imposing; small girls dressed in white carried beautiful fresh cut-flowers and strewed them in the aisles in honor of the Blessed Sacrament, which was borne solemnly by the celebrant. The acolytes, preceded by the cross bearer, were robed in white and marched slowly and reverently through the sacred edifice.

At the close of this procession, Dr. Melody ascended the pulpit and delivered a most instructive and eloquent sermon. The music was especially harmonious and elevating. The excellent vocalists were assisted by the accomplished organist, Miss Mary Tobin.

Tuesday morning the exercises closed with High Mass, procession and Benediction of the Blessed Sacrament. The ceremonies of our holy church are very impressive, when carried out solemnly. The prayers, chanting, and singing in the sanctuary; the choir, and devout worshipers, bowed in silent adoration, make a deep impression on an attentive observer.

Member of Class '09.

What is put into the first of life is put into the whole of life. Start right.

Courtesy is one of the cheapest exercises of virtue. It never costs anything to be civil.

BAZAR OFFICIALS

EXECUTIVE COMMITTEE

Dr. H. T. Gahagan, President.
Mr. J. H. Jones, Treas.
Mr. Thomas J. Cleary, Sec'y.

Mr. M. J. Walsh	Mrs. Milton Earin	Mr. Wm. Dever	Mrs. John F. Long
Mr. D. C. Hunter	Mrs. M. K. Dillon	Mr. John Larkin	Miss Nellie Dwyer
Mr. F. E. Shopen	Mrs. M. J. Walsh		Miss Adele Caton

RECEPTION COMMITTEE

Mr. M. J. Kieley, Chairman.

Walter Forkins	Peter Gierus	Henry Meyers	Eugene Dwyer
John Murphy	Matt Meredith	James Spillard	Frank Spillard
Peter Callaghan	Frank Connor	E. P. Fish	T. A. Frisby
John Graham	John Hennessey	Geo. E. Hoelscher	James Kane
Christ Leitner	W. F. Lynch	A. J. McCartney	Leo Murray
Peter Rholes	Chas. Rose	Lawrence McNerry	Richard Phelan
James Jeffers	M. S. Heslin	J. A. Rohles	E. A. Schevers
James Hennessey	T. J. Jackman	Wm. Anselman,	A. F. Burke
Maurice Ferry	Eaton Feldou	Leo Mann	Ed. Wolaver
C. E. Spillard	L. H. Rottistein	Walter Farley	Chas. Gracer
John Heslin	David Kane	Wm. Lester	Ed. T. Roche
F. H. Hoelscher	D. G. Ring	James O'Beirne	Herman Wilson
E. P. Mann	Wm. Casey	Robert Ackerman	Frank E. Shopen

TICKET OFFICE.

Mr. M. J. Walsh, Mr. Herman P.Wilson.

DOOR KEEPERS.

Oct. 16:	Hon. J. C. Aubertin,	Eaton R. Fedou,	Eugene Christie.
Oct. 17:	John Ryan,	T. F. Jackman,	David Kane.
Oct. 18:	Jacob Kray,	John Doberty,	Eugene Dennison.
Oct. 19:	D. S. Graham,	Edward Kenealy,	James Kenealy.
Oct. 21:	T. P. Sheahan,	J. F. Knowles,	P. J. Smith.
Oct. 22:	M. C. Tobin,	W. F. Naughton,	James Mulroney.
Oct. 23:	John J. Wills,	James Rohles,	George Pilcher.
Oct. 24:	J. F. Logan,	Wm. Ludford,	John McArdle.
Oct. 25:	E. J. Meehan,	Patrick Cox,	John Hennessey.
Oct. 26:	M. A. Spillard,	Frank O'Flaherty,	D. C. Hunter.

FLOOR MANAGERS: M. J. Kiley, Chairman.

Oct. 16.	Peter Callaghan,	E. P. Fish,	John Graham,	G. E. Hoelscher.
Oct. 17.	Christ Leitner,	Peter Rohles,	A. J. McCartnny,	Lawrence McNerney.
Oct. 18.	James Jeffers,	J. A. Rohles,	James Hennessey,	Wm. Anselman.
Oct. 19.	Maurice Ferry,	Frank Connor,	T. A. Frisby,	John Hennessey.
Oct. 21.	James Kane,	W. F. Lynch,	Leo Murray,	Charles Rose.
Oct. 22.	Richard Phelan,	M. J. Heslin,	E. A. Schevers,	T. J. Jackman.
Oct. 23.	A. F. Burke,	Walter Farley,	Eaton R. Fedou,	Charles Gracer.
Oct. 24.	John Heslin,	David Kane,	Wm. Lester,	E. J. Roche.
Oct. 25.	F. J. Hoelscher,	D. G. Ring,	James O'Beime,	Herman Wilson.
Oct. 26.	E. P. Mann,	Wm. Casey,	Robert Ackerman,	F. E. Shopen.

CLOAK ROOM.

Oct. 16.	John E. Gorman,	Henry McNamara.
Oct. 17.	Eugene Burke,	P. H. Conway.
Oct. 18.	Michael McCormick,	Leroy E. Ryan.
Oct. 19.	John T. Gubbins,	Edward Roach.
Oct. 21.	James O'Rourke,	Thomas F. Meighen.
Oct. 22.	W. T. Mullan,	J. A. McCartney.
Oct. 23.	Edward Dietz,	Andrew Phelan.
Oct. 24.	James Hennessey,	Matthew Meredith.
Oct. 25.	E. P. Ferron,	Mr. Larkin.
Oct. 26.	James F. Flynn,	Patrick Ferron.

WHEEL OF FORTUNE.

Oct. 16. T. F. Meighen, E. P. Ferron, Ed. Roach.
Oct. 17. James Hennessey, M. Keiley, W. T. Mullan.
Oct. 18. James A. McCartney, John Gorman, Ed. Diez.
Oct. 19. Patrick Ferron, James Flynn, John Power.
Oct. 21. W. B. Roach, P. H. Conway, Mr. Larkin.
Oct. 22. Leroy Ryan, H. McNamara, Andrew Phelan.
Oct. 23. Matt Meredith, Thomas Roche, Dr. H. J. Gahagan.
Oct. 24. M. McCormick, M. Keiley, James Flynn.
Oct. 25. James Hennessey, E. P. Ferron, John Gorman.
Oct. 26. Eugene Burke, J. W. McCartney, James O'Rourke.

DECORATION COMMITTEE.

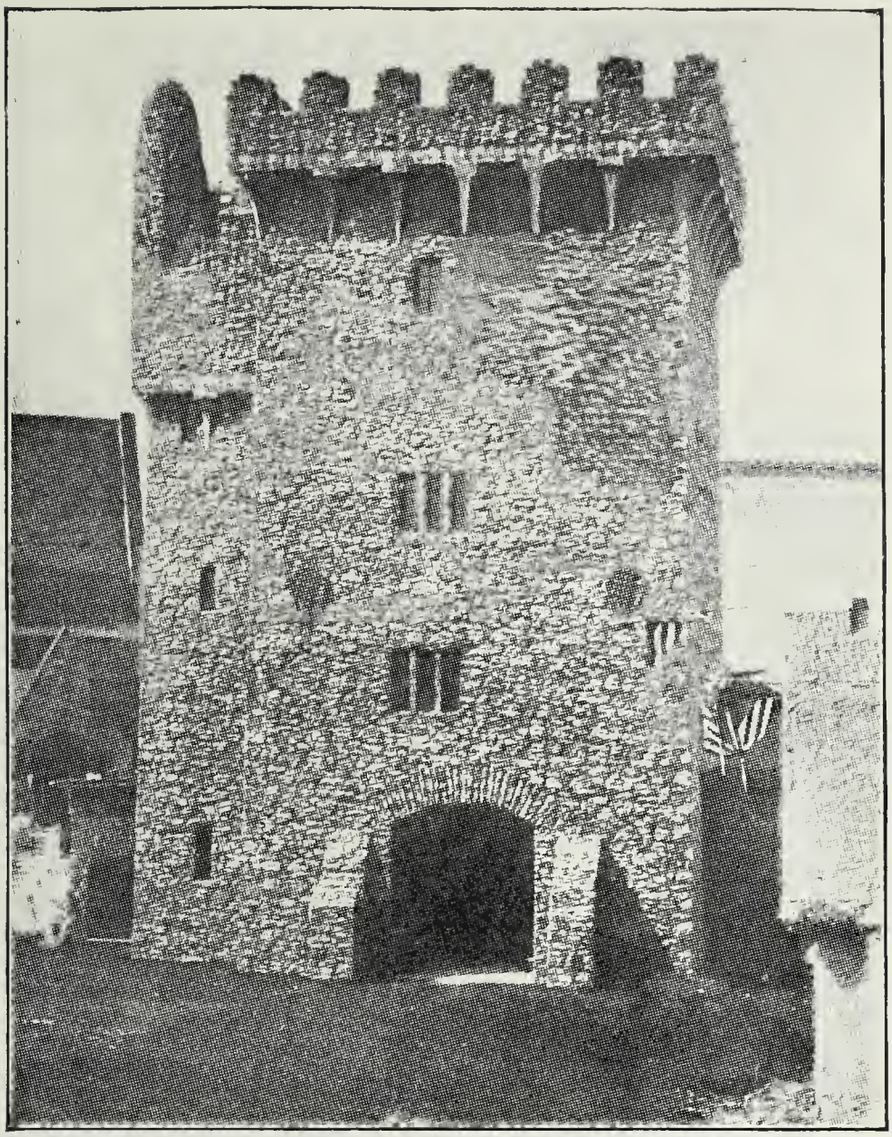
Eugene Burke	James O'Rourke	P. Ferron	W. B. Roach
M. McCormick	P. H. Conway	H. McNamara	John Gorman
Andrew Phelan	James F. Flynn	J. B. Roach	J. A. McCartney
E. P. Ferron	Dr. H. J. Gahagan	W. T. Mullan	John R. Power
James Hennessey	M. Keiley	John J. Gubbins	M. Meredith
T. F. Meighen	E. Roach	Leroy Ryan	M. Larkin

Booth No. 1, "Blarney Castle"

All people living on the west side of Elgin, south of the middle of South Street, also people living in South Elgin, Wayne, Bartlett, Itaska and in the country south-west of Elgin, will help this booth. The committee in charge are:

Mrs. M. Earin, President.
Mrs. Frank Spillard, Vice Pres.
Mrs. Otto Biegle, " "
Mrs. Wm. Foley, " "
Mrs. John Maguire, " "
Elizabeth Tennant, Treas.
Elizabeth Souster, Secy.

Mrs. Wm. Ahrens
Mrs. Wm. Bellows
Mrs. Otta Biegle
Mrs. Edward Schevers
Mrs. F. C. Fedou
Mrs. D. Hennessey
Mrs. Geo. Hoelscher
Mrs. Paul Kemler
Mrs. James Kennealy
Mrs. Geo. Knott
Mrs. Michael Lydon
Mrs. B. Tennant
Mrs. John Maguire
Mrs. Thomas Maguire
Mrs. John F. Roche
Mrs. Michael Murray
Mrs. Louis Provost
Mrs. Fred Rispin
Mrs. George Saunders
Mrs. George Souster
Mrs. Wm. West
Mrs. Joseph King
Mrs. Louis Dudenhofer
Mrs. J. C. Quinn
Mrs. M. C. Reinert
Mrs. John Reinert
Mrs. Thomas McGarry
Mrs. Ernest Kelley
Mrs. Henry Leiseberg
Mrs. Will Marvine
Mrs. J. L. Kelley, Bartlett
Mrs. James Shields, Bartlett
Miss Mayme Delehanty, Wayne
Miss Agnes Duffy
Miss Julia Duffy
Miss Kate Connor
Miss Maem Connor
Miss Catherine Ferran
Miss Lizzie Jordon
Miss Nellie Jordon
Miss Maem Kane
Miss Josephine Lynch
Miss Tessie Lydon
Miss Mamie Provost
Miss Mary Tennant
Miss Margaret Wallace
Miss Florida Coats
Miss Grace Tennant
Miss Winnie McNerney
Miss Agnes Murray
Miss Mary Murphy



Blarney Castle, Booth No. 1



Officials of Booth No. 1

Booth No. 2, "Dutch Windmill"

All people living on the west side of the river in Elgin, north of the middle of South Street, and also people living in Dundee and Carpentersville, will help this booth. The women in charge are:

Mrs. M. K. Dillon, President.
Mrs. George Smith, Vice Pres.
Mrs. M. A. Spillard, " "
Mrs. Sam'l Silner, " "
Miss Mary Duhy, " "
Mrs. Richard Dwyer, Treas.
Miss Kathleen O'Neil, Secy.

Mrs. W. C. Thiers
Mrs. Martha Flaherty
Mrs. John Geddes
Mrs. Willis Smoyer
Mrs. Otto Gronberg
Mrs. Philip Whalen
Mrs. Matt. O'Neil
Mrs. John O'Connell
Mrs. P. N. Paulsen
Mrs. Patrick Costello
Mrs. James Keegan
Mrs. I. C. Burney
Mrs. Wm. Kofmehl
Mrs. Alice Egan
Mrs. Charles Slager
Mrs. Emma Scullion
Mrs. John Wilson
Mrs. Edward Wolaver
Mrs. Edward Nolan
Mrs. M. Spillard
Mrs. Mary Ponsonby
Mrs. John Logan
Mrs. Eugene Logan
Mrs. T. E. Morrissey
Mrs. Flora Russell
Miss Margaret Kelley
Miss Julia Jacobs
Miss Ella McCormick
Miss Alice Kenney
Miss Frances Elberinck
Miss Anna Gadke
Miss Ada Dillon
Miss Mary Duhy
Miss Edna Wolaver
Miss Eva Kramer
Miss Bessie Flemming
Miss Eva McCarty
Miss Mary Whipple

Bazar Notes.

Bazar in Elgin Coliseum Wednesday, October 16, to Saturday, October 26. Season tickets, $1. Single admission 25 cts. McKenzie's Orchestra. Dance free, from 8 to 11 p. m.

Mrs Wm. Foley has taken the place of her sister, Mrs. John Reinert, on the list of Vice Presidents of Booth No. 1.

It is most gratifying to see the way in which the different Bazar groups are working. The ladies in charge of each booth are determined to make their booth the winner of the prize for the greatest success. In deciding the contest between the booths, the number of coupon books sent out will be considered, because they represent the number of people in the district able to pay $5.

Talk about workers, we have the best in Elgin. There is no other society in the city that can at all compare with our people in organization, industry, generosity and unity. St. Mary's is the banner congregation in Kane County. Have you not remarked that when clubs and societies hold bazars and entertainments they always look to people of St. Mary's parish for the most efficient workers? It's a fact.

Hot coffee and lunch will be served every night.

The "A. A." society of our handsomest young men is the latest to enter the arena. They have volunteered to run a second wheel of fortune for us. They will give prizes of boxes of the best candy.

Put a dime in "The Old Oaken Bucket," and see what you will get.

Buy a souvenir of the Dutch Windmill, a piece of delf in the shape of a mill—made in Holland.



Officials of Booth No. 2



Officials of Booth No. 2

Booth No. 3, "Grant's Log Cabin"

This booth is for people living east of the river and north of the middle of Chicago Street. The ladies in charge are:

Mrs. M. J. Walsh, President.
Mrs. Harry Parker, Vice Pres.
Mrs. John Duffy " "
Mrs. H. McDonough, " "
Mrs. Edward Duffler, " "
Mrs. Peter Hines, " "
Mrs. John Gubbins, " "
Mrs. J. C. Johnson, Secy.
Miss B. Brahan, Treas.

Mrs. Clara Jencks
Mrs. James McGarrigle
Mrs. Maria Periolat
Mrs. Theo. Spillard
Mrs. John Gubbins
Mrs. Edward Duppler
Mrs. Catherine Herlihy
Mrs. James O'Beirne
Mrs. Wm. Myers
Mrs. Sarah Burns
Mrs. S. Holland
Mrs. Mary Mann
Mrs. H. Dorley
Mrs. John Powers, Sr.
Mrs. John Powers, Jr.
Mrs. Frank O'Flaherty
Mrs. Ed. Abendroth
Mrs. Mary Anderson
Mrs. F. Doerscher
Mrs. Joseph Smith
Mrs. Peter Hines
Mrs. Edward Hageman
Mrs. James McMillan
Mrs. Thos. Murray
Mrs. Mary Lindsay
Mrs. Wm. Lester
Mrs. H. Loomer
Mrs. Joseph Fordrescher
Mrs. N. S. Jenks
Mrs. Joseph Jones
Mrs. Ed. Ryan
Mrs. Joseph Cassidy
Mrs. Joseph McKenzie
Mrs. Julius Wirkus
Mrs. C. J. Lenz
Mrs. Edward Hart
Mrs. John Osborne
Mrs. Kate Smith
Mrs. John Knowles
Mrs. H. McDonough
Mrs. Harry Wahl
Mrs. Thomas E. Roche
Miss Lulu McLaughlin
Miss Catherine Drennan
Miss Mary Moffit
Miss Mary Pickham
Miss Catherine Apple
Miss Laura Quemheim
Miss Mary McGarry
Miss Mary Ward
Miss Mary Walker
Miss Sarah O'Flaherty
Miss Ella Younger
Miss Kate Hall
Miss Eva Krakowski
Miss Barbara Kemmat

The "A. A." Club will have charge of the candy wheel. They will also assist the Hibernians, of the Decoration Committee.

There will be many side attractions: the "Lemon Tree," the "Indian Wigwam," "The Flower Booth," "The Cane Rack," "The Baby Rack," &c.

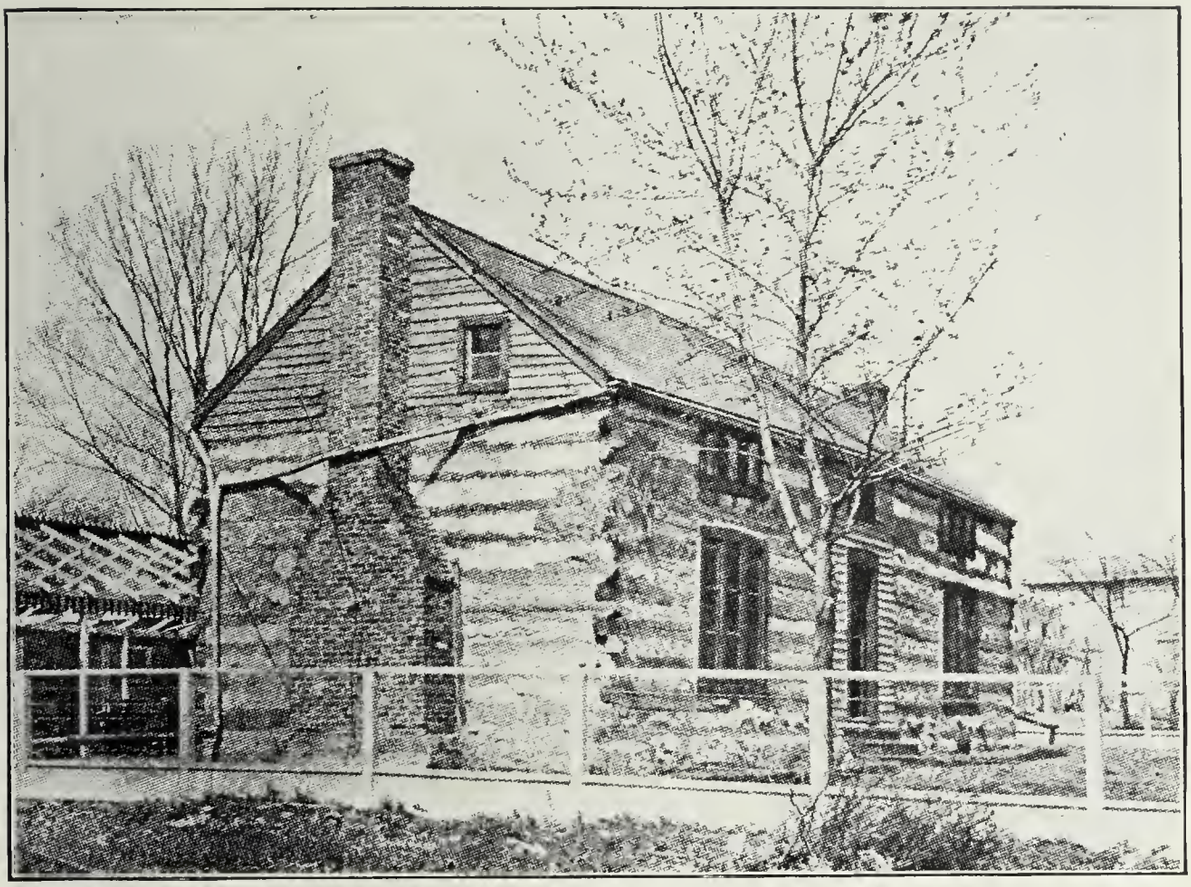
It's a compliment to be arrested by our pretty policemen. They arrest only prominent men—men of standing in professional or business or social life. They don't notice cranks.

Arrest and fine means that you are a good fellow.

Our pretty policemen will give a fancy drill every night at the opening of the bazar.

Buy a lemon.

The officers of "The Children of Mary" are the following:
President, Adele Catton.
Vice President, Mildred McKenzie.
Treasurer, Isabel Gubbins.
Secretary, Jeannette Spillard.



Grant's Log Cabin, Booth No. 3



Officials of Booth No. 3

Booth No. 4, "Japanese House"

This booth for people living east of the river and south of the middle of Chicago Street. The ladies in charge are:

Mrs. John Long, President.
Mrs. Mary Hunter, Vice Pres.
Mrs. Harry Daveler, " "
Mrs. Wm. Breen, " "
Mrs. John Stickling, " "
Mrs. Matt. Meredith, Secy.
Miss Josie Foley, Treas.

Mrs. Eliza Garris
Mrs. Emil Kothe
Mrs. J. F. Brown
Mrs. Frank Clawson
Mrs. Andrew Eiler
Mrs. H. J. Gahagan
Mrs. Albert Curtis
Mrs. Agnes Bouck
Mrs. Warren Stowe
Mrs. Wm. Naughton
Mrs. Andrew Pease
Mrs. Matt. O'Brien
Mrs. G. W. Egger
Mrs. M. Cosgrove
Mrs. A. L. Scott
Mrs. Wm. Dever
Mrs. Frank Ireland
Mrs. Katherine Ryan
Mrs. Harry Daveler
Mrs. John Rice
Mrs. Dan'l Burke
Mrs. Hannah Sullivan
Mrs. A. E. Laughlin
Mrs. David Lacey
Mrs. Eugenie Cook
Mrs. John Bowen
Mrs. E. Burzell
Mrs. John Doherty
Mrs. Fred Mumme
Mrs. J. B. Roach
Mrs. Wm. Breen
Mrs. H. Simons
Miss Mary Foley
Miss Margaret Flynn
Miss Nellie Kelly
Miss Anna Head
Miss Ada Kay
Miss Nellie Noonan
Miss Mary Keenan
Miss Ella McOsker
Miss Devirian Schram
Miss Nellie McGarrity
Miss Rose Kasser
Miss Julia Getch
Miss Mary Mullen
Miss Louise Denean
Miss Mary Bellew
Miss Louise Jordan
Miss Nellie Wallace
Miss Nellie Reirdon
Miss Kate Rierdon
Miss May Pilcher
Miss Maria Grady
Miss Mary Touhy
Miss Mable Ward
Miss Maggie Sutton
Miss Maggie Aylward
Miss Mary Rogers

Catholic Churches are universally popular. They are always well conducted. Innocent amusement in plenty. That is all people look for.

Meet me at the Coliseum any night from October 16 to 26. I'll always be there. Everybody who counts will be there.

Be sure to pay for your coupon book before the close of the Bazar. Mr. Jones and Mr. Cleary will be there every night to take in coupon or ticket money.

You are the best one to advertise the Bazar. Put in a good word today.

The Secretary of your division booth has the number of your coupon book and of your season ticket. She has a record of all who pay for them.

Will this Bazar be a success? Yes, on one condition—that *you* do what you can, much or little. It depends on *you*.

The Isabella Club will manage the "Russian Ice Palace," where refreshments, candy and cigars will be sold. These young ladies are always in evidence when we need help. They make no promises; but they do things. And they are always doing things. Banzai, Isabella Club!



Japanese Pavillion, Booth No. 4



Officials of Booth No. 4

Be sure to kiss the Blarney Stone.

Each of the four booths will give a grand supper during the Bazaar.

Doors open at seven. Music closes at eleven.

A good word costs you nothing, yet it may mean dollars to the Bazar. Say it now.

Visit the "Russian Ice Palace," for refreshments, candy, cream and cigars.

The officers of "The A. A. Club" are:
President, John Larkin.
Secretary, Edward Dietz.
Treasurer, Joseph Drennan.

"The A. A. Club" will assist the Ancient Order of Hibernians in decorating the booths. They will also serve as secret police. Their special work will be to run the "Candy Wheel of Fortune." Good for "The A. A. Club."

The Foresters will look after the door; the Knights of Columbus will be floor managers; the Hibernians will look after the decorations, the cloak-room, and the wheel of fortune. Our men don't say much, but they work. We can always count on them when and where we need them.

We give in this issue a complete list of Bazar officials. We might pick out as many more good workers. The others will get a chance to show their metal next Bazar.

There will be no chance books.

If possible, the November number of The Academy Record will contain a full list of those who have paid for coupon books and season tickets. Get on that list.

You! Bazar! Success!

Habits formed early in life are like letters cut into the beech tree; they grow and widen with age.

Children of Mary.

OFFICERS.

Miss Adele Catton, President.
Miss Mildred McKenzie, Vice Pres.
Miss Isabel Gubbins, Treasurer.
Miss Jeannette Spillard, Secretary.

ALTAR AND ROSARY SOCIETY OFFICIALS.

Miss Mary Duhy, President.
Mrs. James Brown, 1st, Vice Pres.
Mrs. James McGarrigle, 2d, Vice Pres.
Mrs. T. C. Barney 3d, Vice Pres.
Mrs. Emil Kothe, Secretary and Treas.

SACRISTANS.

Mrs. Emil Kothe
Miss Elizabeth Keenan
Miss Mary Keenan.

Baby Show.

James Spillard, President.
Michael McCormick, Vice President.
Andrew Phelan, Vice President.
Matthew Spalding, Vice President.
Charles Spillard, Vice President.
Walter Healy, Vice President.
Patrick Naughton, Vice President.
Frank Connor, Vice President.
Thomas Frisby, Vice President.
William Mullen, Secretary
John Heslin, Treasurer.

The Arch-Confraternity

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from Sin." II Machab. 12, 46.

For the Relief of the Souls in Purgatory

ST. MARY'S CHURCH, Elgin, Ill.

I HEREBY CERTIFY

That M_____

was received by me into said Arch-

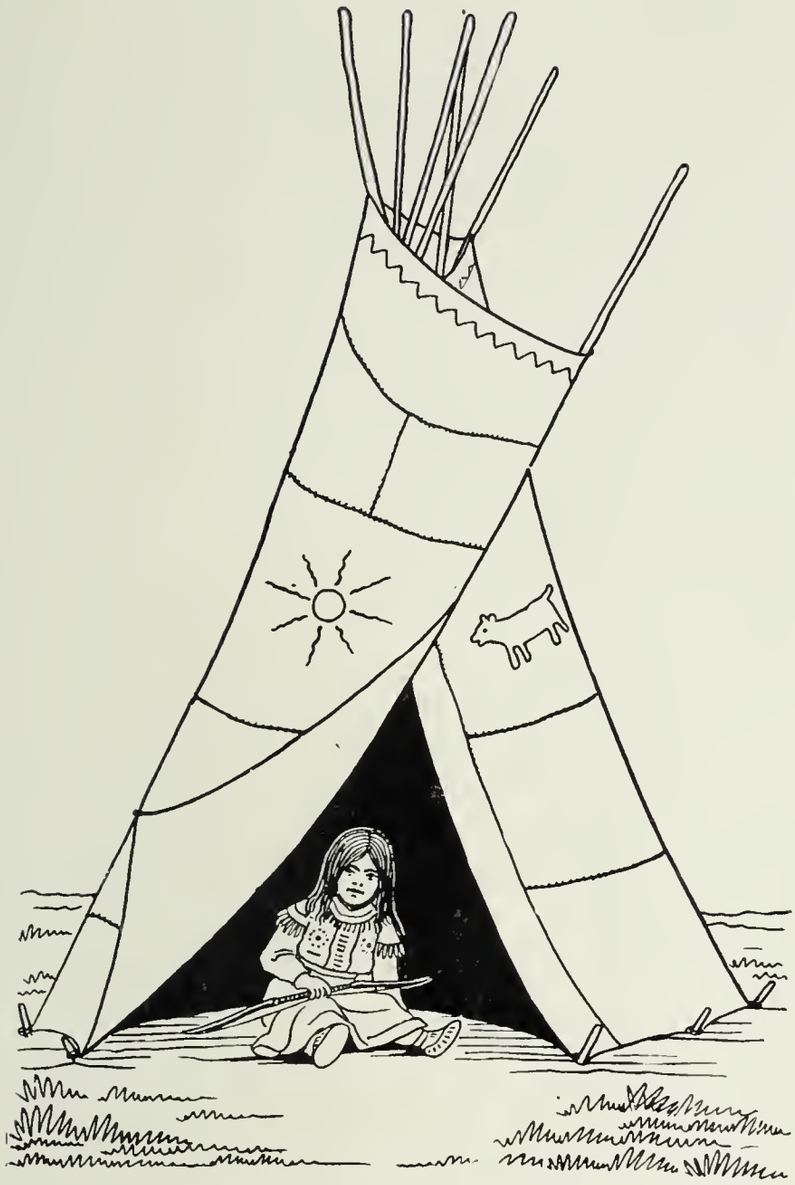
Confraternity _____

A. D. 190__

Rev. John J. McCann, Director.

INDULGENCES.

By virtue of Briefs and Rescripts of the Sovereign Pontiffs Gregory XVI. and Pius IX., members of "The Arch-Confraternity for the Relief of Souls in Purgatory," after Confession and Holy Communion, may gain



Indian Wigwam



Officials of "Children of Mary"

A PLENARY INDULGENCE,

1. On the day of Admisson,
2. Christmas Day,
3. Epiphany,
4. Corpus Christi,
5. Feast of the Immaculate Conception, B. V. M.,
6. Feast of the Nativity, B. V. M.
7. " " Annunciation, B.V.M.
8. " " Purification, "
9. " " Assumption, "
10. " " St. Michael's,
11. " " App. of St. Michael,
12. " " St. Joseph,
13. Patronage of St. Joseph,
14. Feast of Sts. Peter and Paul,
15. All Souls Day,
16. Once a month, on a day at option,
17. Thursday in Holy Week,
18. Easter Day,
19. Ascencion Day,
20. Whenever a member recieves Holy Communion and prays for the intentions of the Holy Father,
21. Every Monday, by hearing Mass in suffrage for the Souls in Purgatory,
22. At the hour of death, if, Confession and Communion being impossible, the Holy Name of Jesus be invoked.

PRAYER.

Mercifully look down upon this sacrifice which we offer to Thee for the Souls of Thy Servants, O Lord, we beseech Thee, that to those, to whom Thou didst grant the merit of Christian faith, Thou mayest also grant its reward.

(Extract from the requiem mass.)

1. A requiem high mass will be sung every month for a year for the repose of the souls whom you intend to assist.
2. A requiem high mass will be sung for yourself within a month after your death, if at the time you are a member of the Arch-Confraternity.
3. These masses will be announced the preceding Sunday.
4. Give your name and address to the pastor at any time. Your year of membership begins on the day you join the Arch-Confraternity.
5. If you like, hand the pastor a list of the dead whom you wish to have benefited. This list will be retained one year, and placed on the alter when the monthly requiem high mass is sung.
6. Have the pastor sign this certificate; keep it in your prayer book; when your year expires, renew your membership by paying your dues for the next year.
7. Yearly dues, one dollar, to be paid in advance.

"The mass is an *action*, not a mere form of prayer. It is the greatest action that can be performed on earth."

CARDINAL NEWMAN.

"Although with bodily eyes I see the priest at the altar of God offering bread and wine, by the intuition of faith and in the pure light of the soul I distinctly see that Great High Priest and True Pontiff, the Lord Jesus Christ, offering Himself. He most assuredly is the Priest, and He is the Sacrifice. The Saving Victim, therefore, is never and nowhere diminished or increased, deteriorated or changed, whether the priest standing at the alter be a holy or a sinful man." ALCUIN.

"In the mass we adore God, we thank Him; we ask pardon for sin; we ask for new blessings."

CARDINAL VAUGHAN.

"Lay this body anywhere; let not the care for that any way disquiet you; this only I request, that you would remember me at the Lord's altar, wherever you be." ST. MONICA TO HER SON ST. AUGUSTINE.

SWEAR OFF

Tobacco Habit
Morphine Habit
Liquor Habit
} EASILY CURED

Positively no Morphine in Our Tablets.

Hill's Double Chloride of Gold Tablette will cure any case of Morphine, Liquor or Tobacco Habit in from ten to thirty days. No effort required of the patient, who is allowed the use of stimulants until he voluntarily quits their use. Can be given in tea or coffee, without the knowledge of patient. Testimonials sent free. TRY IT.

The Ohio Chemical Works
P. O. Box 323-R. Toledo, Ohio

Price $1.00 per package.



Russian Ice Palace, Refreshment Booth



Officials of Refreshment Booth

BAZAR Are You Going?

¶ Having installed the greatest light known to photographic scientists, we will be open all during the Bazar and will be prepared to take photos both day and evening. ¶ Step in while there and consider our quality and price of photos. ¶ Great variety in prices, ranging from our famous Penny Pictures to the better grade Art Folios. ¶ Entrance off main floor of Coliseum.

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Coliseum Building
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Watchmaker, Jeweler and Optician

A Fine Stock of Jewelry
Repairing a Specialty : :

Watches Cleaned, 75c. *Mainspring, only 75c.*

I.-S. Phone 665. . . 57 Milwaukee St.

Are you afflicted with

Stomach Trouble?

If so, write us your symptoms and enclose fifty cents, and we will give you directions for a simple Home Remedy which has relieved hundreds when medicine failed. Address:

Home Remedy Company

AURORA, ILLINOIS.



Dutch Windmill, Booth No. 2

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The Most Complete Line Of



Carriages
Wagons
Harness
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614 CASS ST., ALSO 207 JEFFERSON AVE., JOLIET, ILL.

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Everything in Music

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Dr. Melody and His Sermons.

If eloquence is the power of expressing freely in appropriate language the purest and noblest thoughts, we conclude that Dr. Melody is truly eloquent. As a theologian, participating in the deep mysteries of moral theology, his contributions to the world of knowledge will have more than local fame, for the reason of the high position he holds in Washington University, and the number of theologians he instructs. He has a marvelously flexible voice, an expressive face, and a strong personal magnetism. He has also the distinction of being an eminent orator, and for this reason, he is frequently called upon to be present at the great functions of our Holy Church in many prominent parishes.

The people of St. Mary's parish have reason to congratulate themselves on being favored with three of his devotional and rhetorical discourses during the Forty Hours.

In Sunday morning's sermon he took for his text "What doth it profit a man if he gain the whole world and lose his own soul." He dwelt on the subject with great enthusiasm and during the sermon referred to two examples. One, the rich young man of Assisi, who renouncing all his worldly honors, was drawn to the service of God by hearing a sermon on the same text. This youug man was plainly understood to be the humble St. Francis, founder of the Franciscians. Also the soldier of Loyola, the Great St. Ignatius, to whom, after God, we are indebted for the society of Jesus (Jesuits) that may truly be called the Light of the Church at the present time, as they are the means of spreading the light of faith, not only in our own country, but also in distant and barbarous nations. He also dwelt in thrilling terms on the great need of our time, namely—a lively faith. Dr. Melody's closing remarks were of a character touching the celebration of the Forty Hours, and he strongly urged the people to attend the devotions, especially the adoration hours. This he did with a warmth and enthusiasm that excited the feelings of the people.

The subject chosen for our meditation Sunday evening was Faith. Dr. Melody told how all things in nature and history were accepted on the evidence of others, especially historians and scientists; but in matters of faith alone, man refuses to accept anything but what he can prove. It is not on the evidence of man alone we accept religious truths, but on the word of our Lord, who has founded His Church, which teaches us those sublime truths that we believe. We must say with the apostle, "Lord I believe, help Thou my unbelief." He told how this was true especially of our Lord in the Blessed Sacrament. We cannot understand this great truth, but faith assures us it is so, and we accept it on the words of our Divine Lord, who cannot deceive nor be deceived.

Monday evening, the last of the series of lectures, Dr. Melody took for his text "Thou shalt love the Lord thy God, with thy whole soul, and thy whole



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mind, and thy neighbor as thyself for the love of God.'' He told how impossible it is to love God unless you love your neighbor. How many people there are, who think they love God because they perform all their religious duties, but when asked to lend a helping hand for a charitable purpose, the request meets with such a cold refusal that you would sometimes gladly go outside of the so-called church people to meet a truly charitable person. He dwelt with great enthusiasm on this subject, and above all solicited the people to pray to our Lord in the Blessed Sacrament to give them true charity.

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